WISDOM

THE MAGAZINE OF KNOWLEDGE FOR ALL AMERICA

HELEN KELLER portrait by Karsh of Ottawa

IN THIS ISSUE

Why We Have Political Parties • The City is Art

The Supreme Court • Superiority of Modern Woman

NOVEMBER 1956

ONE DOLLAR

WISDOM

THE MAGAZINE OF KNOWLEDGE FOR ALL AMERICA

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THE COVERS—A face of inspiring spirituality; a withdrawn meditative air; incredibly sensitive hands which must serve as the eyes and ears of Helen Keller—these are all pictured in the impressive photo portraits on our covers. The artist who has captured the radiance and inner beauty of Miss Keller is Yousuf Karsh of Ottawa.

VOL. 1, NO. 11 **EXECUTIVE, EDITORIAL AND ADVERTISING OFFICES — 8800 WILSHIRE BOULEVARD, BEVERLY HILLS, CALIFORNIA** **NOVEMBER 1956**

WISDOM is published monthly by Wisdom Magazine, Inc., at 8800 Wilshire Boulevard, Beverly Hills, Calif. Second-Class mail privileges authorized at Beverly Hills, Calif., post office.

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Printed in U. S. A. **SUBSCRIPTION RATES:** U.S. and possessions — 1 year, $7.50; 2 years, $12; 3 years, $15; Lifetime, $100. Canada — 1 year, $7.50. All other countries — 1 year, $15. Single copy price, $1. For additional subscription information, write Circulation Director.

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LETTERS FROM READERS

Most magazines published today tend to be general, vague, incomplete. Their attitudes, convictions and appreciations of life are superficial and shallow. I know of no other magazine than WISDOM that has clarified its purpose and objectives with such impact. Knowledge is power. Truth makes free.

JOHN P. CHASE
Louisville, Ky.

WISDOM shows us how important it is for every person to do his part as an active and intelligent citizen in dealing with interrelated social, economic, and political problems of American life.

WALTER THOMPSON
Atlanta, Ga.

It was a great pleasure to me to read your very interesting magazine, WISDOM. The beautiful illustrations were excellent and full of pure wisdom, along with the magnificent writing and pictorial splendor. I think that the universal appeal of your magazine to readers of all ages is so strong that it can inspire every poet and philosopher, and can give the gift of wisdom to every writer and thinker everywhere.

ANDREW DU VIGNAU
Tehran, Iran

Through the study of WISDOM I was finally able to choose a vocation that will make optimum use of my talents and enable me to make an appropriate contribution to the needs of society.

HARVEY C. DRAKE
Washington, D. C.

There are a great many publications on the market today that are self-centered, selfish, hard-boiled, and filled with rigid convictions, prejudices, and tolerances. Thank God for a magazine like WISDOM, whose editors are idealistic and visionary, sympathetic, open-minded and tolerant. While other magazines are essentially materialistic in their ideology, WISDOM places human welfare first.

MRS. ROSE SCHILLER
Waltham, Mass.

One does not become wise by sudden conversion. The ways of wisdom are learned. It is a lifelong process. Skills and knowledge are tools, not ends. Techniques of evaluation are means, not ends. Human values should be our goals – as WISDOM magazine emphasizes so beautifully.

LAWRENCE ISAACS
San Francisco, Calif.

I find self-expression in WISDOM and enjoy sharing through WISDOM man's experiences and his motivating ideas and ideals.

HARRIET DUBRIDGE
Milwaukee, Wis.

All of your issues of WISDOM have been a general blaze of excellence . . . I especially enjoyed the issue devoted to the great men of medicine.

SAM E. ROBERTS, M.D.
Kansas City, Mo.

WISDOM is an unusually fine publication. I feel honored to join its subscribers!

RUTH JENNINGS
Jackson Heights, N. Y.

May I say that WISDOM is one of the truly great attempts at publishing a magazine of permanence. Each issue is a timeless and priceless volume of thought, art, and experience. Your table of contents reads like a Who's Who of literature. Your photography is excellent and the makeup and typography is a joy to study. You deserve every success!

GEORGE J. JURKOWICH
Yale University
New Haven, Conn.

WISDOM is a wonderful source of information for me. Every issue is a delight.

HENRY J. SCHMITT
Editor & Publisher
Aberdeen American News
Aberdeen, S. D.

WISDOM has answered a great need of our time—the yearning for culture and self-improvement beyond school classrooms. As a student at the University of Illinois I have faith that this magazine can meet this need. Your issues are something to preserve and treasure for posterity.

MARY SCHRADER
Champaign, Ill.

As the American public increases its respect for the service of knowledge and learning and heightens its desire for worthwhile reading matter, the editors of WISDOM will be more often cheered by the dignity of their work. The public and editors will know that the influence of a great magazine like WISDOM outlives that of kings, potentates, presidents, military leaders, or political giants of their age.

JOSEPH G. SCHROEDER
Chicago, Ill.

The real challenge to WISDOM magazine today is to continue to devise better issues (as you've done so beautifully all along) to help young men and women become effective and participating members of the political, economic and social groups which are necessary for the improvement of life in a democratic society.

MRS. DAVID IVERSON
Haverhill, Mass.

WISDOM has achieved a format and editorial policy that improves the effectiveness of education in serving the public welfare of our society.

DAVID MASON
Los Angeles, Calif.

. . . It has no rival as a magnificent gift among all the magazines ever published!

BETTY PAYTON
Cincinnati, O.

The success of a magazine is properly measured by the success of its research and editorial staffs. Your editors should be deriving a great deal of satisfaction from the success WISDOM is now enjoying throughout the world.

CHARLES ALLEN RUPPEL
Des Moines, Ia.

As another ray of warmth and friendship may we add, even as a tree reaches out and reflects its nourishment, we reach out for the food for thought which WISDOM brings – for we have tasted and it is good.

MELVIN LAND
Dallas, Tex.

It is with a sense of gratitude that I tell you that a need is being met through WISDOM, and that, as I find food for thought between its covers, I share my repast with countless others.

CATHY PRICE
San Francisco, Calif.

As the Bible is daily bread to the soul, WISDOM is daily guidance to the mind and heart.

ROGER BOISCLAIR
New York, N. Y.

I am a college student with many pressing obligations, and it is difficult for me to pursue my outside interests. WISDOM magazine has provided for me a way to enjoy my leisure time and has stimulated many new interests for me. I wish every student in America could become acquainted with your magazine because I think many college curricula stifle or overlook the things WISDOM inspires.

MARY WACHENHEIM
Newcomb College
New Orleans, La.

It is my opinion that WISDOM should be evaluated very highly, and that, if read extensively, it will do much toward creating a better understanding of our problems of today.

MRS. ROSS A. NELSON
Librarian
Francesville, Ind.

I am glad to see that a brilliant publishing achievement such as WISDOM has the full, sincere, and wholehearted cooperation of the best brains of our time, and an editorial policy based upon the widest freedom of expression, and upon the open encouragement of constructive and destructive criticism.

ARTHUR STENBERG
Milwaukee, Wis.

Being a cold-blooded business man, I always look for a dollar's worth of value for each dollar spent. In the case of WISDOM, I have received far more for my money in the way of mental and spiritual dividends than any investment I have ever made.

BERNARD TOWSLEY
Columbus, O.

It's a distinct pleasure to be able to subscribe to a magazine which devotes itself to correlating great ideas, developing their significance with simplicity, and giving them perspective . . . generously assisted by such visual aids, photographs and illustrations as may be appropriate. How do you manage to get such great pictures into every issue published?

BOB MARXER
Long Beach, Calif.

Our deepest thanks and appreciation for publishing a magazine with objectivity, fairness, self-restraint, and relentless pursuit of the truth. Presenting all sides of interesting questions as you do, stimulates your readers to think independently and formulate their own conclusions.

FRANK MOSSLER
Jacksonville, Fla.

WISDOM is the most eye-and-mind filling magazine ever published.

MRS. MONROE NYLANDER
Baltimore, Md.

WISDOM is a literary as well as a visual delight. Distinguished in design, typography, and editorial content, it is a classic masterpiece to be cherished for a lifetime.

GERALD OSMANSK, Ph.D.
Chicago, Ill.

Among the many magazines now available on the market, WISDOM is the one of greatest value.

ALBERT WORDEN
Detroit, Mich.

A Word of Thanks

November is the month of giving thanks—for the freedom to vote, the blessing of peace, the gift of plenty.

We, of WISDOM, are especially thankful this November—as we approach the important milestone of one full year of publication—for the many friends we have won during the past year.

We are thankful for your kind acceptance of our pioneering magazine and for your warm letters of encouragement. We are thankful for your constructive suggestions and for your aid in telling your friends about WISDOM.

Such active support from WISDOM's family of readers—the number of our subscribers is increasing steadily every month—helps us spread the cultural and spiritual ideals for which WISDOM and its subscribers stand.

In the past two months many of our readers have not only renewed their own subscriptions—weeks ahead of expiration—but have also ordered gift subscriptions for the coming Christmas season.

For this expression of faith in the future of WISDOM magazine we give our special thanks.

Leon Gutterman

EDITOR AND PUBLISHER

ACKNOWLEDGING THE MEN AND WOMEN OF WISDOM

ROBERT E. MERRIAM and JOHN W. BETHEA have combined their practical-politics know-how and editorial sagacity to bring us "America's Political Parties." Mr. Merriam has been a member of the Chicago City Council and an author and lecturer in political science. Mr. Bethea is an editorial associate of the Public Administration Clearing House in Chicago. Their article is excerpted from *Understanding Politics,* published by Science Research Associates, Inc., © 1952, 1953 (illustrated by Seymour Fleishman). The authors discuss the history, functions, and practical implications of America's political parties.

LEWIS MUMFORD has earned greater renown as writer than as educator, although his academic positions include Harvard, Stanford, Dartmouth and the Pacific School of Religion. His books include *The Story of Utopias, Values for Survival, Faith For Living* and *The Culture of Cities.* It is from this last, © 1938 by Harcourt, Brace and Co., Inc., that we have taken "The City—Design for Living." Mr. Mumford has been honorary Vice-President of the International Housing and Town Planning Federation since 1951.

KATHARINE KUH is Curator of Modern Painting and Sculpture at the Art Institute of Chicago. The exhibition, "American Artists Paint the City" was organized under her supervision and was featured at the Venice 28th Biennale Exhibition from June 16 through October 15. The collection will be shown at the Art Institute of Chicago in January, and will become part of the American Annual Show of 1957. We are proud to be able to "preview" part of this show for WISDOM readers in "The City is Art."

LEON GREEN received his LL.B. from the University of Texas in 1915, and since that time has been both professor of law at various universities and a respected jurist. His "What Is Law?" attempts to define the theory which must serve as a touchstone for the various codes that go to make up a body of law. Mr. Green's analysis of this unifying principle is embodied in his "My Philosophy of Law," © 1941 by Boston Law Book Co. It is from this book that we have selected his article.

ROBERT K. CARR is a Professor of Law and Political Science at Dartmouth University, and has an extensive background in government affairs. MARVER H. BERNSTEIN is an Associate Professor of Politics at Princeton University, and has worked with the Bureau of the Budget and the Economic Stabilization Agency. DONALD H. MORRISON is Dean of the Faculty and Professor of Government at Dartmouth College, and has worked in Federal budget agencies. RICHARD C. SNYDER is a Professor of Political Science at Northwestern University, and a specialist in foreign policy. JOSEPH E. MCLEAN has served as consultant to various federal, state, and local agencies in addition to his academic duties. "The Supreme Court" is taken from their collaborative volume, *American Democracy in Theory and Practice,* published by Rinehart & Co., Inc., © 1951, 1955 by the authors.

JAMES A. MAGNER is Procurator of the Catholic University of America, a post he has held since 1940. A world-traveler, Father Magner is an authority on South America, and in 1947 was awarded the annual gold medal of St. John's University for his contribution to the promotion of friendly relations among the peoples of the Western Hemisphere. "The Enjoyment of Life" is another vein for Father Magner, and is excerpted from his *Mental Health in a Mad World,* © 1953 by The Bruce Publishing Co.

ASHLEY MONTAGU, an anthropologist and social biologist, turns his expert knowledge of race into a different channel in his article, "The Superiority of Modern Woman," part of his larger work entitled, *The Natural Superiority of Women,* © 1953 by the Macmillan Co. He holds the highest academic honors in his field, and has also served as special rapporteur for UNESCO.

HELEN KELLER, famous for her courage, has also achieved a rare measure of wisdom, in spite of—or perhaps because of—her affliction. Her selected quotations are taken from her autobiography, *The Story of My Life,* © 1954 by Doubleday & Co., Inc.

LEO CHERNE, lawyer, lecturer, economist, and for many years executive director of the Research Institute of America, received his LL.B. from New York Law School in 1934 and was admitted to the bar the same year. Since then he has lectured at the U. S. Military Academy, the New York School for Social Research, and was a member of Georgetown University's School for Foreign Service faculty. He is the author of many books and articles and has given many speeches, including "Your Life 10 Years From Today," in which he paints a fetching picture of near-future life in these technicologically advancing United States.

JACQUES LASSAIGNE began his career as an art critic at the age of 21, and has been active in both journals and book publishing in France. Although most of his writings have dealt with French painting and painters, he is also extremely interested in the art of Spain, and has written a comprehensive two-volume survey of it. His works include *Toulouse-Lautrec, Goya,* and *Degas.* "Raoul Dufy—Painter of Poetic Charm" is an excerpt from the book *Dufy,* published by Skira Inc., Publishers, and copyrighted by them. James Emmons is the translator.

VERNON A. LANGILLE chose an unusual subject for his address delivered to The Student Christian Union of Cleveland, Ohio. From this address, which has been published by City News Publishing Co., we have drawn "Prejudice: Man Against Himself," © 1955 by the author. Mr. Langille maintains that we are all "bundles of prejudice," but by learning to understand the origins of this fault, we can rid ourselves of it.

LOUIS KRONENBERGER, long a noted drama critic, broadens his base to social criticism in "TV: A Prospectus," selected from *Company Manners* by Louis Kronenberger, © 1951, and reprinted by special permission of the publishers, The Bobbs-Merrill Co., Inc. Though the article flows along in a gay and lambent stream, it has an undertow of seriousness and concern for the harmful effects of television on American family life and institutions.

DR. LOUIS BINSTOCK, author of "The Battle for Faith," is Rabbi of Temple Sholom, Chicago, one of the largest in the world. At this Temple-on-the-Lake and at his New Orleans temple, Dr. Binstock has attracted many Christians as well as Jews to his pulpit-lectures. Always keenly interested in civic causes, Dr. Binstock has served as President of the New Orleans Rotary Club and the Chicago Urban League. His nation-wide lectures have won him recognition for his pervading ideas and philosophies. Although a frequent contributor to magazines, Dr. Binstock's first book is *The Power of Faith,* © 1952 by Prentice-Hall, Inc., from which volume we have selected the article in this issue.

HAL STEBBINS' "Ideas That Made History" introduces WISDOM readers to a new series of sketches of men whose great ideas have altered human history for the better. Hal Stebbins is a nationally known writer, advertising executive, publishers' consultant and author of the wise and witty *Dictionary for Moderns.* WISDOM expresses its gratitude to *Printers' Ink* for the loan of illustrations for this feature.

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Invitation

TO UNDERSTANDING

by Frederick Mayer

Our life is frittered away by detail...
Simplify, simplify. THOREAU

Henry David Thoreau

Thoreau was a rebel all his life. He revolted against success and against artificial civilization. He believed that the test of a great man "lies in the things he can do without." *Walden* is an impressive account of his love of nature and his ability to reduce existence to its essentials. On his deathbed he was asked by one of his disciples whether he could see the other world. He replied with a smile and with characteristic humility: "One world at a time, one world at a time."

Thoreau rebelled against convention because he thought too many people were guided by false ideals. Did they not worship fame? Were they not intoxicated by power? Were they not increasingly dominated by the machine? They felt that happiness could be produced by material gains, whereas he believed it resulted only from inner peace and serenity.

Thoreau wanted a life of leisure far away from the noise and tempo of the city. Time to him was "something he went fishing in." He was free because his needs were few and because he could get along without material comforts.

Such an existence may be impossible for most of us, who are caught by a multitude of responsibilities. Unlike Thoreau we cannot live in a hut and spend all our time—even for a year or two—in observation and meditation. But we can simplify our existence. We can, we must ask: What is really central in life?

One of the main purposes of human existence is to live with fervor and intensity. Yet many persons seem to live in a twilight zone of lethargy. They are slaves of convention; they have never become conscious of their own powers and their own individuality. Their life, as Thoreau remarked, is one of quiet desperation.

How important it is to examine our values and goals! We need to set up an aim in life which is not too distant to be reached. We need not become famous to be happy but we need an inner security. Let us not seek for satisfaction in external things but in our own heart.

Above all let us not postpone the joys of living. A day well spent is almost a guarantee for continued happiness. Occasionally we must come close to nature as Thoreau did. How soothing can be a day at the ocean when we watch the surging waves, or a night in the mountains when we meditate on the vastness and stillness of the star-filled sky. We forget our trivial cares as we realize that we are a part of God and of the entire universe.

The purpose of philosophy and education, as Thoreau realized, is to regard every day as a dawn, every challenge as an opportunity, every difficulty as a test and every accomplishment as a symbol of man's unconquerable creativity. ◆

13 united states inaugurated their first President in 1789, unanimous choice of the electors. The scene was New York City.

Why we have
POLITICAL PARTIES

A timely discussion of their history, function and activities

by Robert E. Merriam and John W. Bethea

Perhaps you and your family stayed close to the radio or TV set during the last national presidential conventions. If you did you might easily have got the impression that political parties were item number one in Article I of the Constitution.

As a matter of fact there isn't a single word about political parties in the Constitution or in any of its 22 amendments.

During George Washington's two terms as first president of the United States there were no political parties as such. Political parties got their start in this country in the 1790s as the result of a dispute over the power of the new national government. Alexander Hamilton, then Secretary of the Treasury, favored a strong national government. Thomas Jefferson, Secretary of State, favored individual freedom and strong local government.

People all over the nation began to take one side or the other, and the first political parties were born. Hamilton's followers became known as the *Federalists* and Jefferson's supporters as the *Democratic-Republicans*.

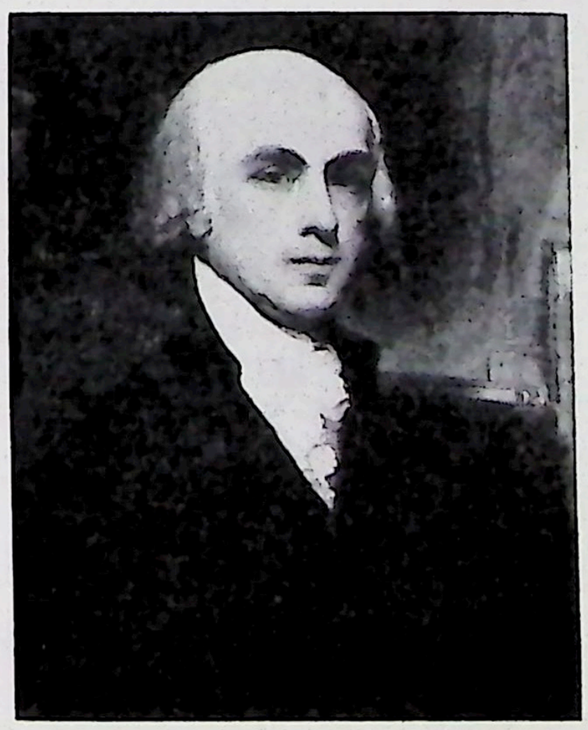
Jefferson became President in 1801, and three more times after that Democratic-Republican presidents were elected. Gradually the Federalist party died out. More than 20 years later the Democratic-Republicans, under the leadership of Andrew Jackson, became known simply as *Democrats*.

In 1832 the same groups that had supported the Federalists organized a new party, the *National Republicans*, and a few years later changed the name to the *Whig* party. In 1854 a third party, the *Republicans*, developed; and shortly afterward, with the disappearance of the Whigs from the political scene, it became one of the two major parties.

Since the middle 1800s there have always been two major parties in American politics, the Democrats and the Republicans.

JOHN ADAMS

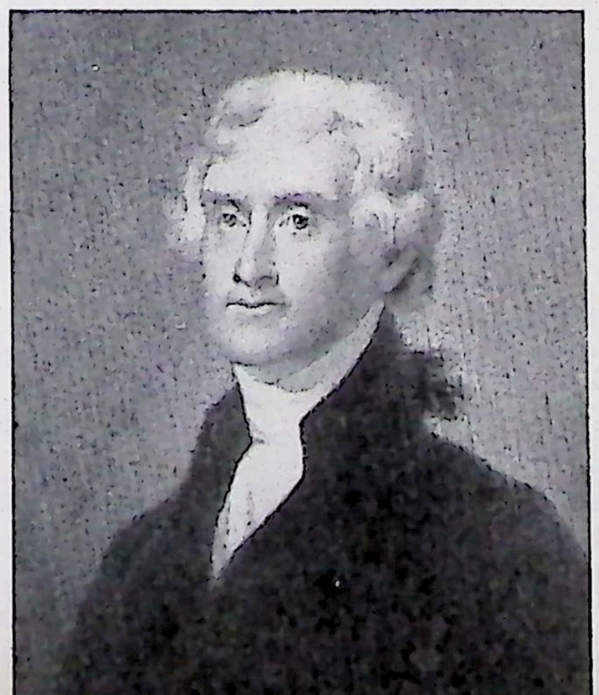
ALEXANDER HAMILTON



JAMES MADISON

The Federalists, led by John Adams (above), Alexander Hamilton (above, center) and James Madison (above, right) were the sole party until Adams' presidency. Party warfare flared with the founding of Jefferson's faction, however, and the Federalists passed the Alien and Sedition Acts as a political weapon in 1798, but were defeated in the next election.

THOMAS JEFFERSON



The two-party system was born noisily as Thomas Jefferson (left) molded a new party, the Democratic-Republicans, which was to maintain power for 40 years and become the ancestor of the present-day Democratic Party. Although Jefferson sought to limit the powers of the Presidency, once elected he used the party as an instrument to control Congress.

Under Andrew Jackson the Democratic-Republicans became the Democratic Party. This was more than a mere change of name, for "Jacksonian Democracy"—the day of the "common man" in government—had dawned. Jackson came from the then-frontier State of Tennessee, and took his campaign directly to the people. He represented Eastern laborers, Western farmers, and Southern planters.

From time to time their programs have changed; they have even changed their positions on specific issues. There have been splits within the parties, and in different periods one or the other has been in power.

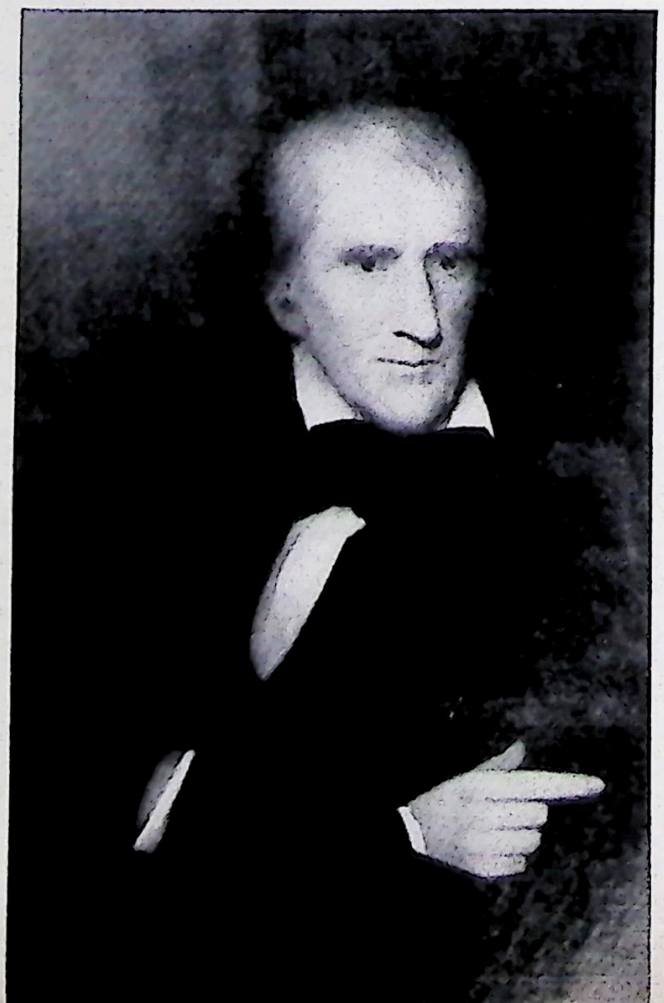
From time to time "third" parties have been formed either by dissatisfied factions breaking off from one or both of the major parties or by voters who were "independent" of the two major parties.

Although no third party has ever won a national election, some of them have chalked up victories in state and local elections. The La Follette Progressives in Wisconsin succeeded in electing a governor and a United States senator. Minnesota had a Farmer-Labor governor and a Farmer-Labor senator. Mayor LaGuardia of New York was elected on a Fusion ticket composed of dissatisfied Republicans and Democrats as well as independent voters who felt that the major parties needed a great deal of "reforming." And the Republican party that got Lincoln elected in 1860 started out as a third party only a few years before.

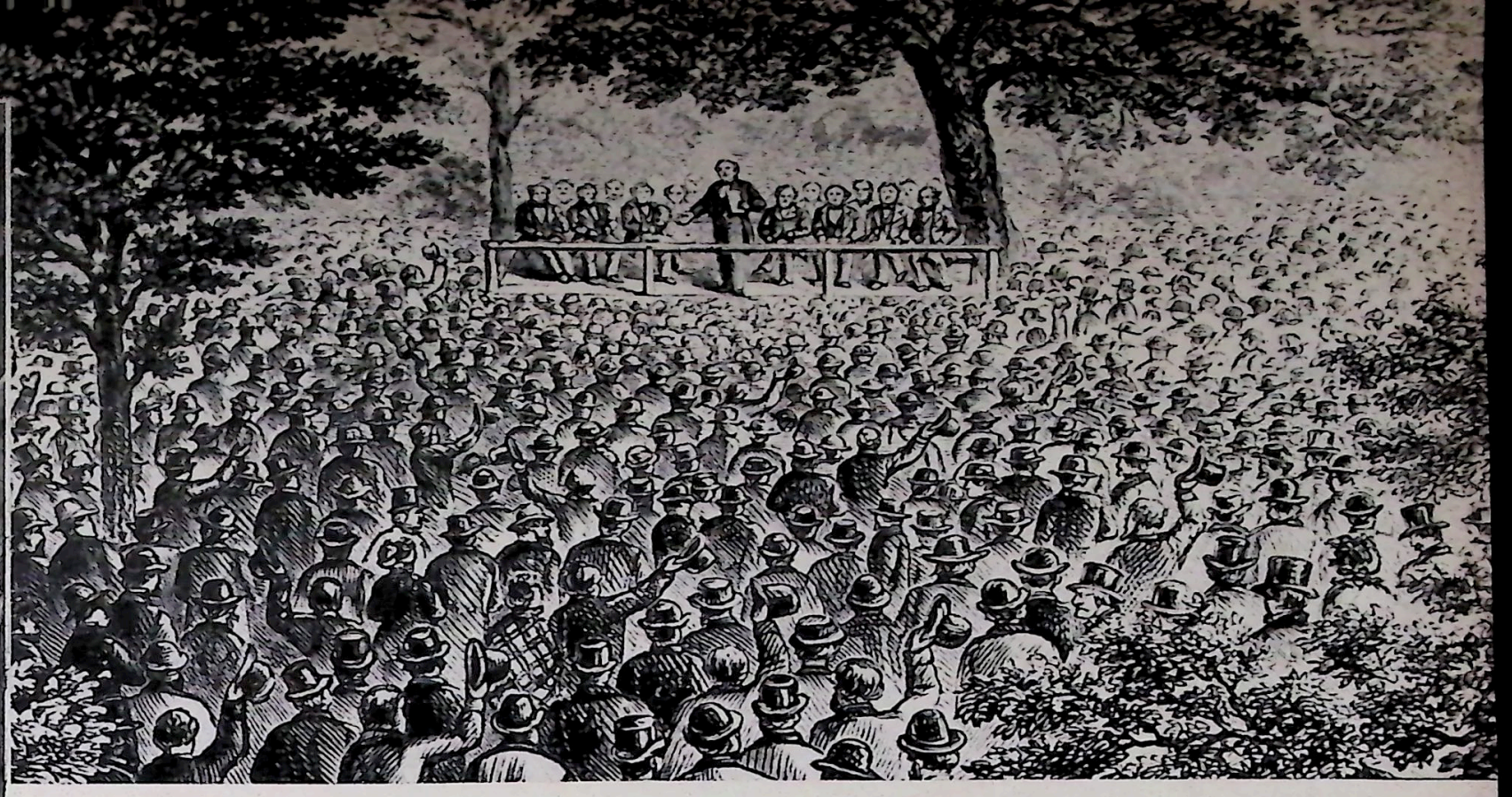
Even fourth, fifth, and sixth parties are commonly referred to as "third" parties. Look at a sample ballot for a national election and you will see Vegetarians, Prohibitionists, Socialists, and a number of others listed in addition to the two major parties.

So although we generally refer to our political setup as a "two-party" system, third parties have had and will undoubtedly continue to have a place in American politics. Their chief value seems to lie in calling attention to specific ideals and principles. They often campaign on a single important issue. If they convince enough people of the importance of that issue, one or both of the major parties may adopt a third party's ideas for fear of losing votes if they don't. Sometimes a third party will draw off enough votes from a major party to cause the latter to lose an election. In such cases the third party is said to hold "the balance of power," because although its candidates can't win, it controls enough votes to tip the scales against either of the major parties.

The two-party system in America is considerably different from the multi- or many-party system of the countries of continental Europe. In the United States both parties try to appeal to as many groups as possible—laborers, white-collar workers, businessmen, farmers, Protestants, Catholics and Jews. In Europe sharp



William Henry Harrison was the first of two military heroes nominated and elected President (1840) by the Whig Party, political successors of the Federalists. Standing primarily for the interests of commerce, "hard" money, protectionism, and an anti-Jacksonian conservatism, the Whigs elected four presidents. They faded with the appearance of the new Republican Party, which was to inherit most of their (and the Federalists') tenets—illustrating the basic continuity of the major political party philosophies.



To combat the extension of slavery, the Republican Party was born in 1854. Its first convention (above) was held in Jackson, Michigan, and in 1856 the first national convention nominated John C. Fremont and William L. Dayton as a presidential ticket.

religious and economic differences among the people have split the voters into many political groups.

In France for instance the National Assembly, similar to our Congress, is composed of members of 17 different parties. In Germany the Christian Democratic Union is strongest in the Catholic districts of South Germany while the Social Democratic party, its chief rival, is composed largely of working people.

Although minor parties have their place in a democracy the best way to bring out large numbers of voters to register a resounding *yes* or *no* on issues appears to be a two-party system such as ours. With three or more parties competing for the support of the voters, opinion is likely to be so divided that it is impossible to determine the will of the majority.

To use the example of France again—there are so many parties that no single one can win a majority of seats in the National Assembly. In order to have some sort of unified government policy the different parties have to combine in a *coalition* cabinet. If one of the cooperating parties disagrees with the proposed

The Lincoln-Douglas debates on the extension of slavery during the 1854 campaign for Illinois senatorship attracted nationwide attention. Lincoln lost the election but gained prominence; Douglas wrecked his career and his party's unity.

ILLINOIS BORN UNDER THE OLD NORTHWEST ORDINANCE OF '87
"WESTWARD THE STAR OF EMPIRE TAKES ITS WAY;
THE GIRLS LINK ON TO LINCOLN,
THEIR MOTHERS WERE FOR CLAY."
ABE THE GIANT-KILLER
THE LITTLE GIANT CHAWING UP OLD ABE
FREE TERRITORIES AND FREE MEN,
FREE PULPITS AND FREE PREACHERS.
FREE PRESS AND A FREE PEN,
FREE SCHOOLS AND FREE TEACHERS.
EDGAR COUNTY FOR THE TALL SUCKER

Disappointed in the conservatism of his presidential successor, Teddy Roosevelt ran again in 1912, this time as "Bull Moose" candidate. Only eight splinter nominees have won electoral votes.

rate of taxation or thinks less money should be spent on defense its members can walk out of the coalition and the government topples as a result. The French government is often prevented from taking action on important problems for fear of creating disagreement among members of the coalition.

There have been periods early in our history when there was only one major party in the political field. There was nothing undemocratic about this situation at the time however because the party in existence—and in power—did not suppress the right of the people to form an opposition party if they chose to do so. These periods simply happened to be "eras of good feeling" when most of the people were in agreement with the major party and the opposition did not have enough of a following to form a party of its own.

Actually as the problems of government grow more complex every day and there are more and more areas of disagreement or difference of opinion, it's not likely that there will ever again be only one major party in the United States, not within our democratic framework.

Most one-party systems are not democratic. In the one-party systems that operate in dictatorships, for example, no other party is permitted to exist. No one may criticize party policies or express a different point of view or try to organize those who are opposed to the party in power. Imprisonment or death may be the penalty for open opposition to the party, even though the opposition may represent the feelings of the majority of the people! In a dictatorship the *party*—not the people—is the government.

While the two-party system is an established pattern in our national and state politics, more than half the cities in the United States today conduct local elections on a *non-partisan* basis. There is no party designation next to the candidate's name. He is elected or defeated on his merits as an individual and his qualifications for the job rather than because he is a Democrat or a Republican.

Non-partisan elections came about because many people believed that differences between political parties really have no place in local affairs—that city streets must be kept clean and drinking water pure and dangerous intersections well guarded regardless of which party is in power. These people argued further that differences between parties are based mainly on national issues and that local issues in city elections should not be confused with matters such as spending for foreign aid or our policy in the Far East.

Because non-partisan elections are held for so many offices—including not only city and town officials but also members of school boards, special district officers and sometimes judicial officers—the influence of the major party organizations on local governments has been considerably weakened.

In some cities however local elections are non-partisan in name only. In Chicago for example where organizations of both major parties are quite strong, aldermen are elected on a "non-partisan" basis, but each party works to get its own people on the ballot and to tell the voters which candidates the party is

Woodrow Wilson, a former college professor, tried to mix idealism with modern politics. While he failed to prevent war, he imposed his "14 Point" peace, but then lost his great battle for U. S. entry in the League of Nations.

The cartoon, employing distortion for emphasis and brought to fruition by Goya and Daumier, became an important American political weapon. The hair of "Fighting Bob" La Follette was seized on as his "trademark" for easy recognition.

backing. At one time there were 33 "non-partisan" Democrats and 17 "non-partisan" Republicans in the Chicago City Council, elected mainly by the local supporters of their respective national parties.

Although political parties have grown outside the formal structure of government, they play an important role in American Democracy. They are the unifying forces that bring together many different opinions and mold them into a few principal points of view that can be intelligently considered by all citizens.

They provide a means by which people of similar interest and points of view conceivably can get together and work out a program even though they don't agree on every detail.

They help to educate the people about affairs of government through speeches, newspaper and magazine articles, party publications, TV and radio broadcasts, debates and home visits by party "doorbell ringers."

La Follette was 1924 candidate on a Progressive ticket. U. S. third parties normally have agrarian, progressive, or populist origins.

They select candidates for office and through organized activities acquaint the public with the candidates' qualifications and positions on public issues.

They are responsible for running the government if elected and for serving as a critic if defeated. The record made by the party in power, the extent to which it carries out its campaign promises and the efficiency with which it performs the varied tasks of government will determine its success or failure in the next election.

They promote harmony in the operation of government despite the separation of powers between the legislature, the executive and the judiciary. Often the president and a majority of Congress

Although hindered somewhat by the party system—a "brake" on his activities—F.D.R. used his personal popularity to control the legislature. He was one of the most effective of campaigners.

Candidates Dwight Eisenhower and Richard Nixon, shown together at the 1952 convention, were chosen by their party to carry the Republican standards for a second time in the 1956 campaign.

or the governor and a majority of the state legislators are from the same party and work together to carry out the party's aims.

They serve as go-betweens for the average citizen in matters relating to government. Party members often act as interpreters of laws and regulations that are complicated and difficult for the average citizen to understand. A citizen may want to know how to get an aged aunt into a public institution or obtain a permit for the local American Legion post or compel his landlord to correct defective wiring in his house. Party members may be called on to assist someone in getting out of a minor scrape with the law or to intervene with government on behalf of an individual or a group.

This latter function can be abused. Occasionally a party member may misuse his political power to help someone escape the penalty for a serious violation of law. Or he may misuse it to grant political favors that are against the public interest, like awarding a contract for city work to someone who is not the lowest bidder or will not use adequate materials. But if citizens are alert this should be the exception rather than the rule.

As can be seen a political party has a tremendous job to do. How well it does that job and to what extent it will act in the best interests of the greatest number of people, depends on how alert the ordinary citizen is and how willing he is to do *his* part in politics. ♦

Adlai Stevenson and Estes Kefauver, the Democratic candidates for 1956, face cheering delegates at the end of a lively convention.

HIGHLIGHTS AND SIDELIGHTS OF
AMERICAN POLITICS

The Republican Party is now the Democratic Party. This is not a re-statement of oft-made charges that the two groups have no basic differences of opinion; it's a fact. Thomas Jefferson, the patron saint of the present Democrats, designated his party as Democratic-Republican, popularly known as Republican.

The first national convention was held in 1830 by a splinter party called the Anti-Masons. (Ironically the man it nominated for president was a former Mason.) The National Republicans (later Whigs) liked the convention idea and convened in Baltimore in 1831, as did Andrew Jackson and his Democrats later that year. The national convention system has been an instrument for nominating president and vice president ever since.

In case you don't know—and most Americans don't—Abraham Lincoln's vice president during his first term was Hannibal Hamlin, a chief adviser of Lincoln and one who urged upon him the Emancipation Proclamation.

The word "platform", used in reference to the body of principles on which an office-seeker stands, came into our language via Democratic Party politics. In 1848 the statement of policy was first called a "platform", and the individual items mentioned were labeled "planks".

It costs money to get your candidate elected. In 1948 the Dewey forces spent over $2,500,000. This year the Republicans had amassed over $4,000,000 even before the convention was held.

Senator Wayne Morse is not the only man in American politics who changed his party. Ulysses S. Grant, nominated by the Republicans in 1868, had voted only once in his life—for a Democrat. Wendell Willkie was nominated by the GOP in 1940, though he had voted Democratic two years earlier. And General Eisenhower was himself snapped up as a Republican Party standard bearer only after being frequently suggested as a likely Democratic candidate, adding substance to the contention that the present alignment of political parties in America is a synthetic one.

The "Peepul's Choice" for president has often been the second choice. Thirteen presidents have been elected with less than 50% of the popular vote in their column. John Quincy Adams in fact was elected with less than 30% and Abraham Lincoln with less than 40% of the vote. On the other hand Samuel Tilden and Grover Cleveland got over 50% of the popular vote but failed to get the necessary majority in the Electoral College.

Politically speaking, the dark horse is not a good one to put money on. In the whole course of American politics only eight longshots have been nominated and of these only four elected. The darkest horse of all was James A. Garfield who came to the convention as floor manager for John Sherman and was himself nominated after 34 deadlocked ballots.

Two American presidents besides Abraham Lincoln were assassinated: James Garfield and William McKinley. Franklin Roosevelt was shot at, but Chicago's Mayor Cermak, on the platform with him, was killed instead.

Here is an interesting legal point: one qualification for the President is that he must be native born. The Speaker of the House, who must meet the same requirements as any other representative, need not be native born. Yet the Speaker is next in line for the Presidency after the vice president. Doesn't it seem unfair to deny a privilege to someone who in good faith has accepted the Speakership and is fulfilling all its duties faithfully? Nevertheless, no foreign-born Speaker can succeed to the Presidency; the succession would pass on to the President Pro Tem of the Senate.

George Washington smiled—but not for the painters of his portrait. He had dentures carved from rhinoceros ivory; they were difficult to keep in place, and they might break from their moorings in a wide grin.

The nominee of a party traditionally is coy about accepting the "draft" of his colleagues. Until 1932 it was customary to send a delegation to the candidate "informing" him of the by then well-known fact that he was the lucky man. But in 1932 FDR boarded a plane, flew to the convention city and delivered his acceptance speech. This is one of many precedents set by him and followed by his successors.

The National Committee is the organ of political power in between the quadrennial conventions which blossom for their brief week or two of nomination and ballyhoo, then disappear for four years. There are 108 members on the Democratic and 146 on the Republican committees.

Presidents Jefferson and John Adams, violently separated politically, are statistically tied in two unusual ways: both of them signed the Declaration of Independence (the only presidents who did) and they both died on July 4, 1826.

American presidents have weighed all the way from 332 to less than 100 pounds. James Madison was the mite, William H. Taft the mighty.

Less glamorous than presidential contests but more vital to most of us in our everyday living are the small "unimportant" off-year elections in which we vote upon officials and amendments that concern us more intimately than does the identity of the President. An important measure of America's maturity is the number of voters who *vote*.

Though Abraham Lincoln is almost a symbol of freedom itself most Americans, lacking the franchise, were not free to vote either for or against him. Considering the total number of women, Negroes, and foreign born, it is doubtful that more than 40% of Americans could even have registered to vote.

One disadvantage of not voting in the primary election is that you may go to the polls on the final election day to find that politicians and their friends—who *do* vote in primary elections—have given you a choice of candidates none of whom you like.

The CITY

Design for Living

by Lewis Mumford

The city as a purely physical fact has been subject to numerous investigations. But what is the city as a social institution? The earlier answers to these questions, in Aristotle, Plato and the Utopian writers from Sir Thomas More to Robert Owen have been on the whole more satisfactory than those of the more systematic sociologists. Most contemporary treatises on "urban sociology" in America throw no important light upon the problem.

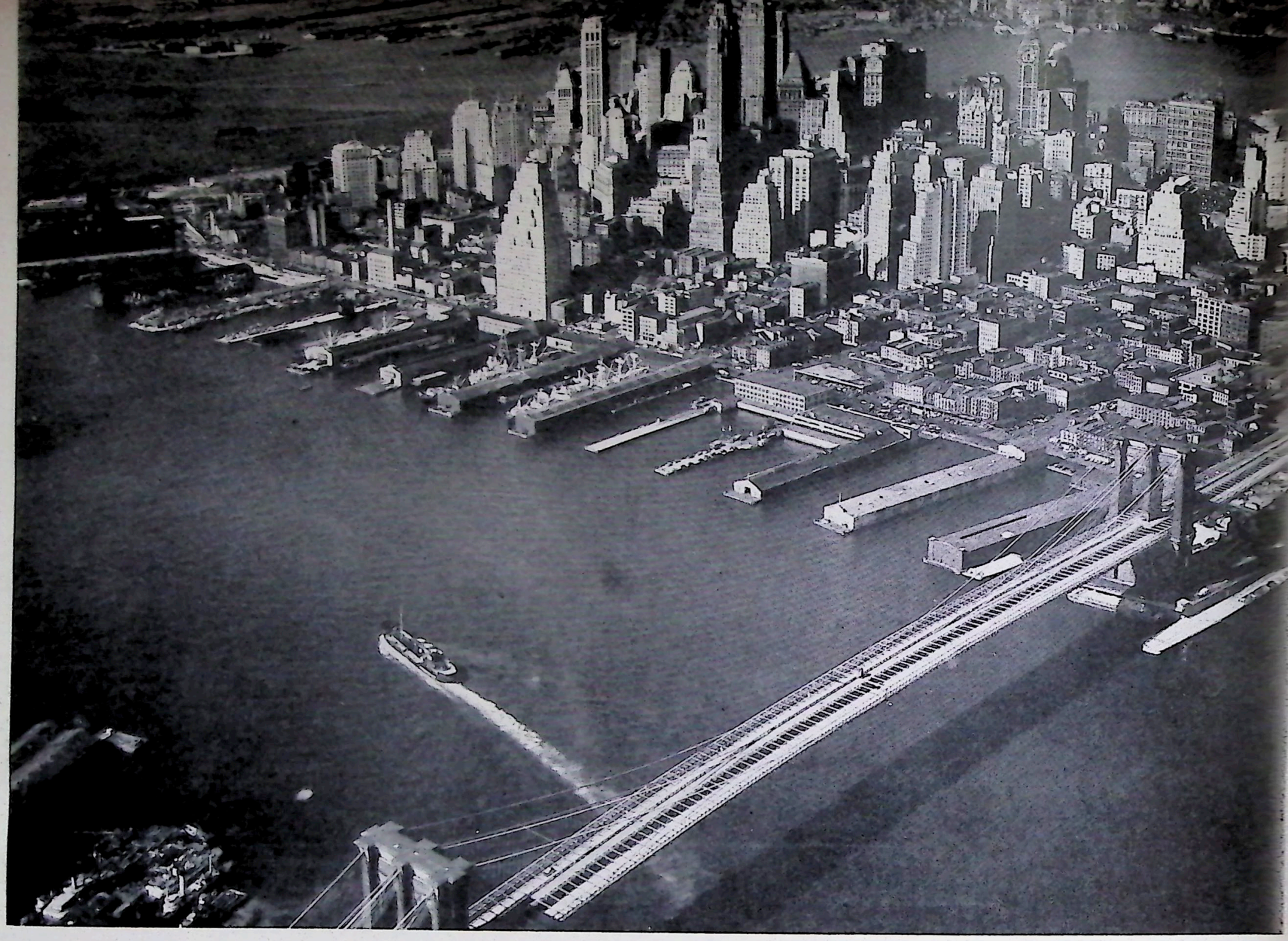
One of the soundest definitions of the city was that framed by John Stow, an honest observer of Elizabethan London, who said: "Men are congregated into cities and commonwealths for honesty and utility's sake; these shortly be the commodities that do come by cities, commonalties and corporations. First, men by this nearness of conversation are withdrawn from barbarous feritie and force to certain mildness of manners and to humanity and justice whereby they are contented to give and take right, to and from their equals and inferiors, and to hear and obey their heads and superiors. Also the doctrine of God is more fitly delivered, and the discipline thereof more aptly to be executed in peopled towns than abroad by reason of the facility of common and often assembling, and consequently such inhabitants be better managed in order and better instructed in wisdom. Good behavior is yet called *urbanitas* because it is rather found in cities than elsewhere. In sum, by often hearing, men be better persuaded in religion, and for that they live in the eyes of others they be by example the more easily trained to justice and by shame-fastness restrained from injury.

"And whereas commonwealths and kingdoms cannot have, next after God, any surer foundation than the love and goodwill of one man towards another, that also is closely bred and maintained in cities, where men by mutual society and companying together do grow to alliances, commonalties and corporations."

It is with no hope of adding much to the essential insight of this description of the urban process that I would sum up the sociological concept of the city in the following terms:

The city is a related collection of primary groups and purposive associations: the first, like family and neighborhood, are common to all communities while the second are especially characteristic of city life. These varied groups support themselves through economic organizations that are likewise of a more or less corporate, or at least publicly regulated, character; and they are all housed in permanent structures within a relatively limited area. The essential physical means of a city's existence are the fixed site, the durable shelter, the permanent facilities for assembly, interchange and storage; the essential social means are the social division of labor which serves not merely the economic life but the cultural processes.

The city in its complete sense then is a geographic plexus, an economic organization, an institutional process, a theater of social action and an esthetic symbol of collective unity. On one hand it is a physical frame for the commonplace domestic and economic activities; on the other it is a consciously dramatic setting for the more significant actions and the more sublimated urges of a human culture. The city fosters art and *is* art; the city creates the theater and *is* the theater. It is in the city, the city as theater, that man's more purposive activities are formulated



Cities which can't spread out must spread up and up, as is evidenced by Lower Manhattan's massively piled skyline. Brooklyn Bridge lies in the foreground.

and worked out through conflicting and cooperating personalities, events and groups into more significant culminations.

Without the social drama that comes into existence through the focusing and intensification of group activity there is not a single function performed in the city that could not be performed—and has not in fact been performed—in the open country. The physical organization of the city may deflate this drama or make it frustrate, or it may through the deliberate efforts of art, politics and education make the drama more richly significant, as a well-designed stage-set intensifies and underlines the gestures of the actors and the action of the play.

It is not for nothing that men have dwelt so often on the beauty or the ugliness of cities. These attributes condition men's social activities. And if there is a deep reluctance on the part of the true city dweller to leave his cramped quarters for the physically more benign environment of a suburb—even a model garden suburb!—his instincts are partly justified: in its various and many-sided life, in its very opportunities for social disharmony and conflict the city creates drama; the suburb lacks it.

One may describe the city in its social aspect as a special framework directed toward the creation of differentiated opportunities for a common life and a significant collective drama. As indirect forms of association, with the aid of signs and symbols and specialized organizations, supplement direct face-to-face intercourse, the personalities of the citizens themselves become many faceted: they reflect their specialized interests, their more intensely trained aptitudes; their finer discriminations and selections. The personality no longer presents a more or less unbroken traditional face to reality as a whole.

Here lies the possibility of personal disintegration, and here lies the need for re-integration through wider participation in a concrete and visible collective whole. What men cannot imagine as a vague formless society they can live through and experience as citizens in a city. Their unified plans and buildings become a symbol of their social relatedness, and when the physical environment itself becomes disordered and incoherent the social functions that it harbors become more difficult to express.

Before man can become fully humanized the social man must break up into a thousand parts, so that each grain of aptitude, each streak of intelligence, each fiber of special interest may take a deeper color by mingling with other grains, streaks and fibers of the same nature. The undifferentiated common bond of primary association is weakened by these specialized associations, but the cable of civilization itself becomes stronger through such multiform twisting into a more complex and many-colored strand.

From simple consciousness of kind in the tribe or family to the developed consciousness of kind that goes with special associations and differentiated groups, from habit to choice, from a fixed mold to a dynamic equilibrium of forces, from taking life as it comes to comprehending it and redesigning it—that is the path of both human and civic development. This transfer of emphasis from the uniformities and common acceptances of the primary group to the critical choices, the purposive associations and the rational ends of the secondary group is one of the main functions of the city. The city is in fact the physical form of the highest and most complex types of associative life.

One further conclusion follows from this concept of the city: social facts are primary, and the physical organization of a city, its industries and its markets, its lines of communication and traffic must be subservient to its social needs. Whereas in the development of the city during the last century we expanded the physical plant recklessly and treated the essential social nucleus, the organs of government and education and social service, as mere afterthoughts, today we must treat the social nucleus as the essential element in every valid city plan. The spotting and inter-relationship of schools, libraries, theaters, community centers is the first task in defining the urban neighborhood and laying down the outlines of an integrated city.

If this is the correct interpretation of the nature of the city a good part of the work that has been done under the name of city planning must be discounted and discredited. It has no more to do with the essential functions of living in cities than the work of the scene shifter and property man have to do with the development of Hamlet. This is not to deny its use, for scene shifters have their use, but it is to cast a doubt upon its sufficiency. The planning of cities by those who have hitherto called themselves city planners is like having the play itself written by the property man or mistaking the stage directions for the lines of the actors.

Though our conception of the physical structure of cities during the last century has been inadequate even in purely physical terms, like the movement of people and the service of industries, people have been even more wantonly inept in their conception of the social structure and the social activities of cities. With their eyes on the purely material changes that are so necessary, even those who have striven most earnestly for improvement have been content to build mere buildings. But buildings do not make a city, and the adequate planning of buildings is only a part of the necessary social schema.

From the standpoint of city design the sociological theory of groups has a direct bearing upon plan. One of the difficulties in the way of political association is that we have not provided it with the necessary buildings, the necessary halls, rooms, meeting places.

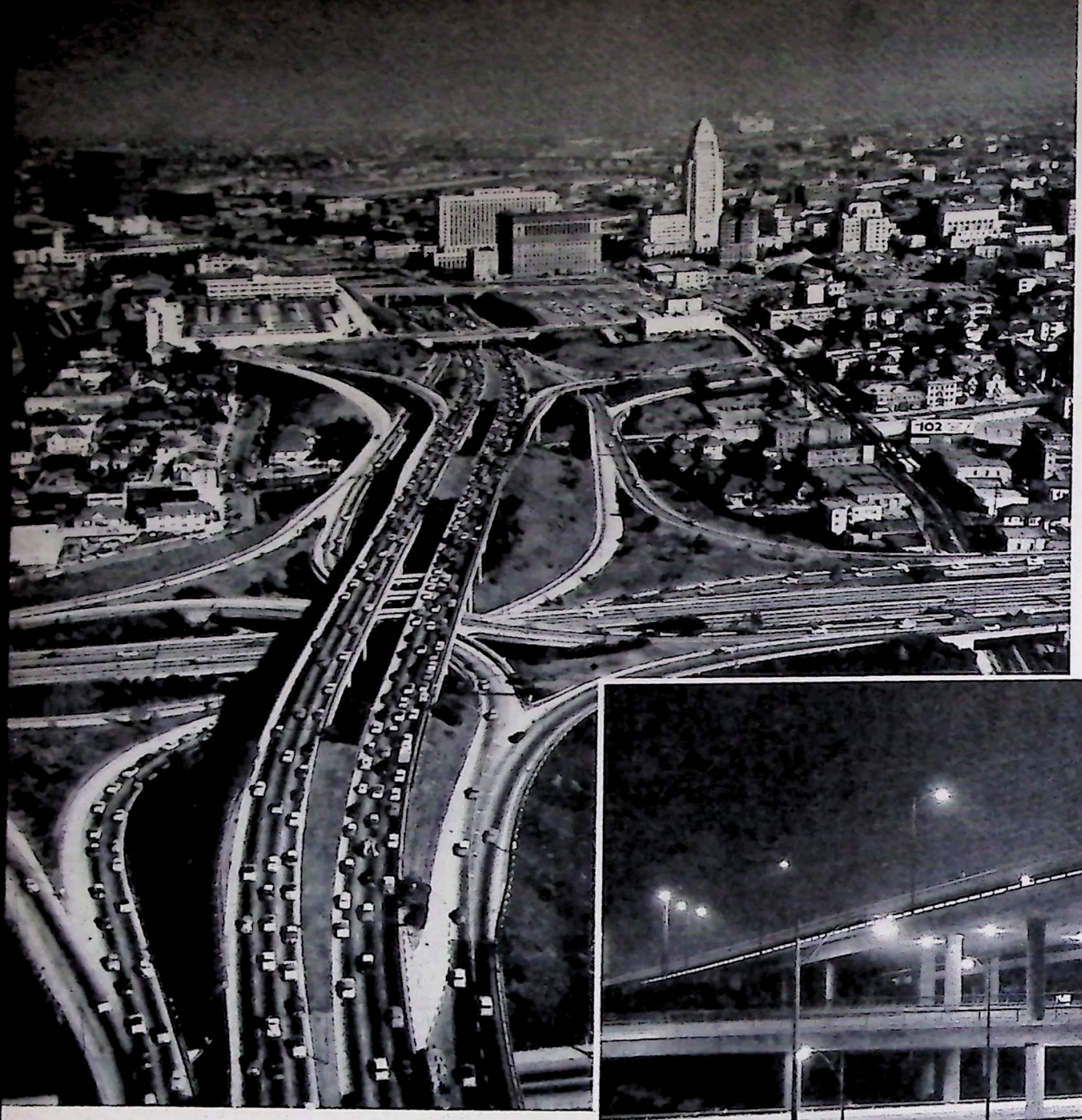
Hence in big cities the saloon and the shabby district headquarters, open only to the more sedulous party members, have served. As for industries, the political opportunities for association have been even scantier. In how many factory districts are there well-equipped halls of sufficient size in which the workers can meet?

The town meeting of the New England political system had reality because it had dimensions and members. The citizens met face to face in a special building, the town hall. They saw and heard their fellow citizens and they discussed problems relating to a unit immediately within their grasp and vision.

But the peoples of the Western World have sought to live under an abstract and disembodied political democracy without giving its local units any other official organ than the polling booth. We have hitherto lacked the energy or the insight to provide the necessary meeting halls, committee rooms, permanent offices. We have still to organize neighborhoods and corporate organizations as if the political functions of the community were important ones.

In the conglomerate masses we have called cities it is no wonder that political life as a concrete exercise of duties and functions has given way to various subtle parasitisms and diversions. And contrariwise, in new communities that have

Like stars at the feet of Palomar Observatory are the lights of 40 cities in the greater Los Angeles area.



In the most mobile age of a nation that never has had an oversupply of stay-at-homes, a city—to be an efficient expanding city—must have a transportation system that can handle gigantic traffic loads quickly and easily. At left is the freeway complex that hashes Los Angeles' Civic Center. With the lion's share of California's 6,721,409 registered drivers doing their driving in the City of the Angels it's no wonder this recently completed freeway system is already declared antiquated by the thousands who have been caught in its traffic jams. The multi-tiered structure below is a crossroad of the world, being the juncture of the Hollywood Freeway (top level), Pasadena and Harbor Freeways (middle levels) and the underpass linking the latter two.

Because air travel for the masses is no longer either a novelty or luxury, cities now need airports that can handle huge craft and lots of them, are close to population centers, and can service and maintain aircraft quickly and effectively. Such a port is Meigs Field, on downtown Chicago's doorstep. Built on man-made Northerly Island, the field serves private planes, making the Loop business dictrict readily accessible to the out-of-town, plane-equipped businessman. Soldier Field, the Chicago Natural History Museum, the Shedd Aquarium and the Adler Planetarium may be spotted mid-distance in the photo.

been planned as social units, with visible coherence in the architecture, with a sufficient number of local meeting rooms for group activities, as in Sunnyside Gardens, Long Island, a robust political life with effective collective action and a sense of renewed public responsibility has swiftly grown up.

The moral should be plain: we must design whole social units. We must design *cities*, and in the order of design the arrangement of the essential social institutes, their adequate provision and servicing, is a key to the rest of the structure. It is on the purely instrumental physical services that we must practice the most stringent economy, even parsimony; it is on the political and educational services that we must spend with a lavish hand.

This means a new order of design and a different type of designer. It means that the emphasis will shift progressively from the stage-set to the drama and that the handling of the social activities and relationships will engage the fuller attention of the planner. In time this will have the effect of reducing the

It's a tried axiom of social workers that a society which can't afford play facilities for its children will have to afford jail facilities for its adults. Architects reflect this philosophy in their city plans. Above is the playground in connection with Wells Extension on Chicago's East 36th Place, a public housing project for families of low income. Below is spacious tree-lined MacArthur Park set like a jewel in the central section of Los Angeles. It has lots of room for children to romp and plenty of beauty to inspire anyone. A major aesthetic asset of Los Angeles and a source of outdoor entertainment as well is the mammoth amphitheater, Hollywood Bowl. A non-profit corporation set up by the County of Los Angeles, it brings the world's best symphonies, ballet and other cultural attractions to 20,000 people per night during the season. The one big problem awaiting solution here by city designers is the traffic problem.

instrumental arts of town planning to fairly stable routine, while a greater amount of energy and economic support will be set free for the expressive arts. Painting and sculpture, drama and music will again have greater importance than sanitation and sewage and antisepsis.

The elemental unit of planning then is no longer the house or the houseblock. It is the city, because it is only in terms of this more complex social formation that any particular type of activity or building has significance. And the aim of such planning is not the efficiency of industry by itself or the diminution of disease by itself or the spreading of culture by itself: the aim is the adequate dramatization of communal life, the widening of the domain of human significance so that ultimately no act, no routine, no gesture will be devoid of human value or will fail to contribute to the reciprocal support of citizen and community.

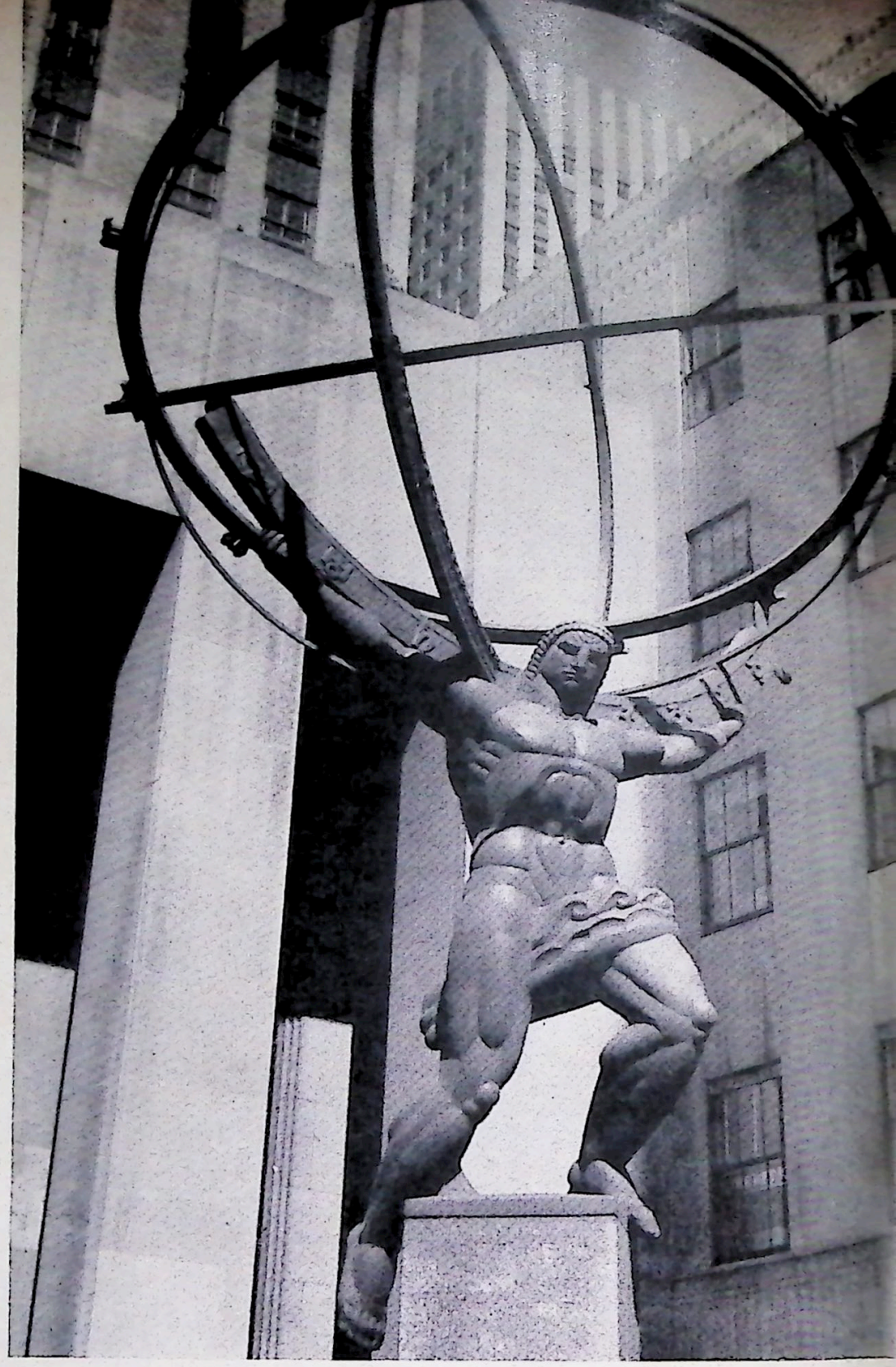
When this drama is sharply focused and adequately staged every part of life feels an uprush of social energy. Eating, working, mating, sleeping are not less than they were before but far more. Life has despite its broken moments the poise and unity of a collective work of art. To create that background, to achieve that insight, to enliven each individual capacity through articulation in an intelligible and esthetically stimulating

whole is the essence of the art of building cities. Less than that is not enough!

One more point about the social nature of cities. Reformers and renovators, whose work usually is prompted by some raucous failure in the social machinery, are tempted to oversimplify in the opposite direction. They seek a harmony too absolute, an order whose translation into actual life would stultify the very purpose it seeks to achieve. The student of utopias knows the weakness that lies in perfectionism, for that weakness has now been made manifest in the new totalitarian states where the dreams of a Plato, a Cabet, a Bellamy have at many removes taken shape. What is lacking in such dreams is not a sense of the practical. What is lacking is a realization of the essential human need for disharmony and conflict, elements whose acceptance and resolution are indispensable to psychological growth.

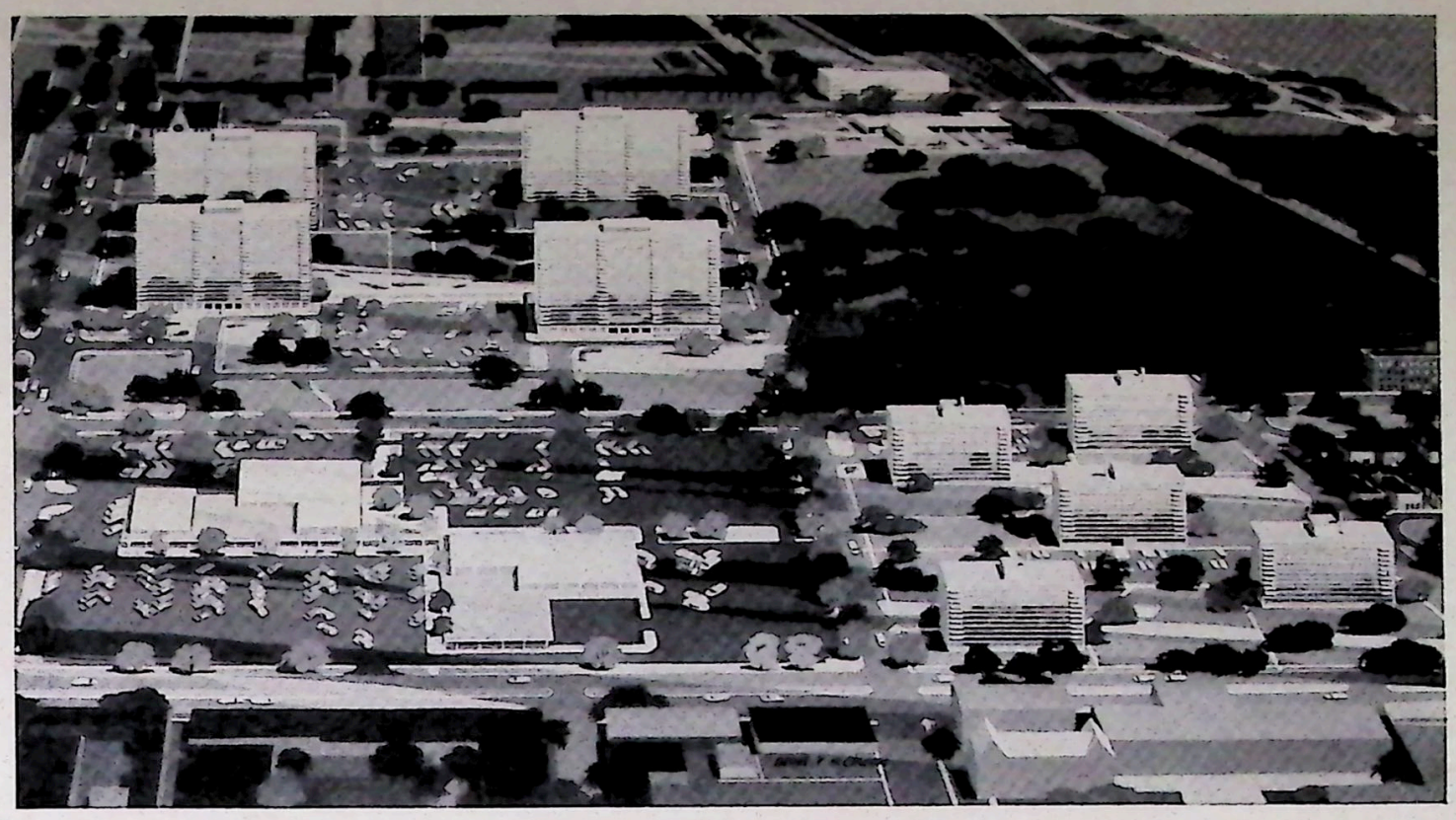
Communities that are so small that the essential differences between people and groups must be prudently glazed over, or so large that they cannot intermingle and clash without violent disorder, fail to provide the best environment for the development of human character.

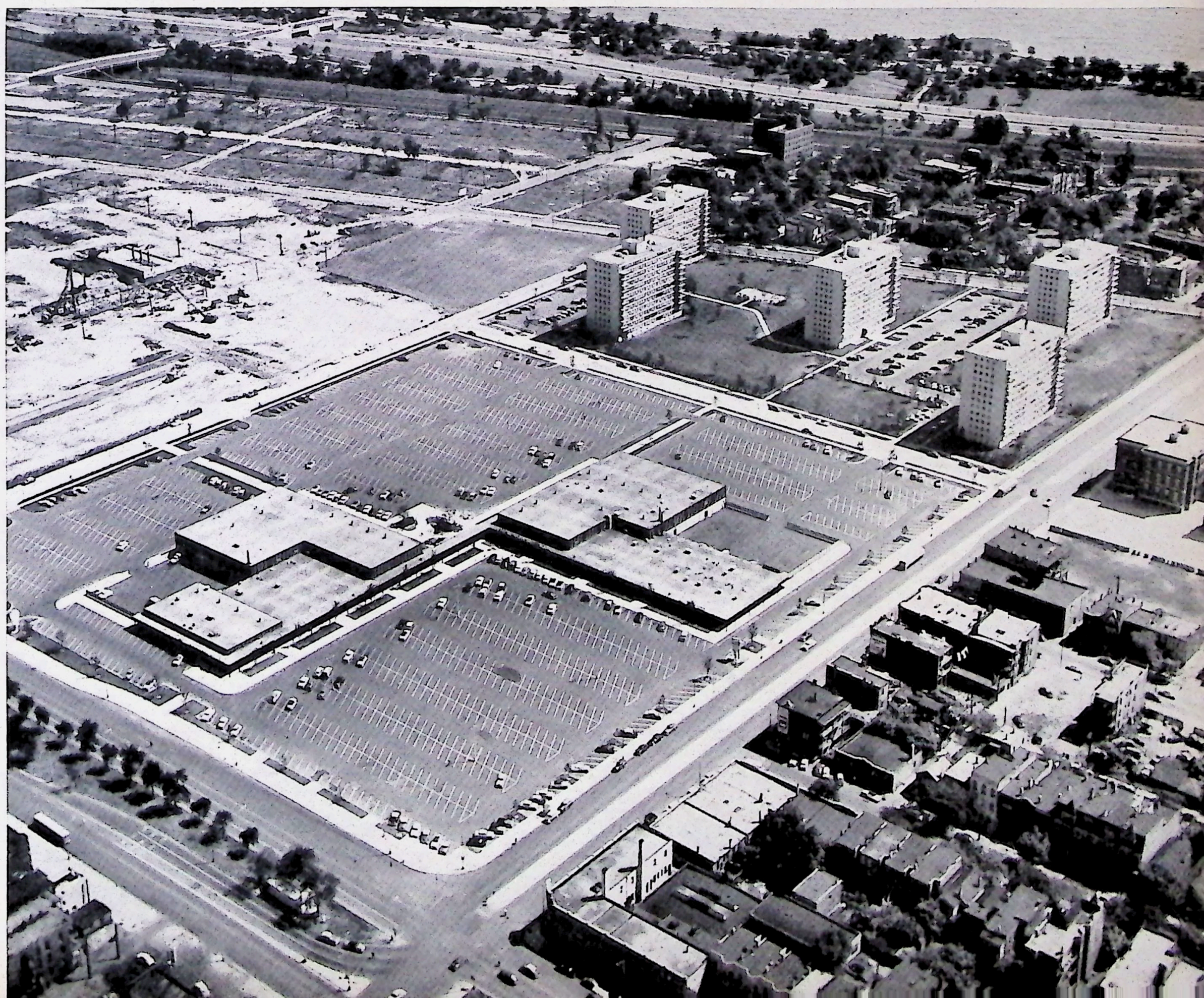
But good-fellowship is not the whole duty of social man, and some of the highest products of the spirit have been achieved not out of small contentments but out of great frustration, antagonism, disappointment, bitterness. Koheleth and Isaiah, Euripides and Shakespeare, Dante and Machiavelli offer testimony to the higher disharmonies possible in Jerusalem and Athens and Florence and London. Psychological growth is more important than somatic satisfaction, and in designing cities we must provide an environment broad enough and rich enough never to degenerate into a "model community." ◆

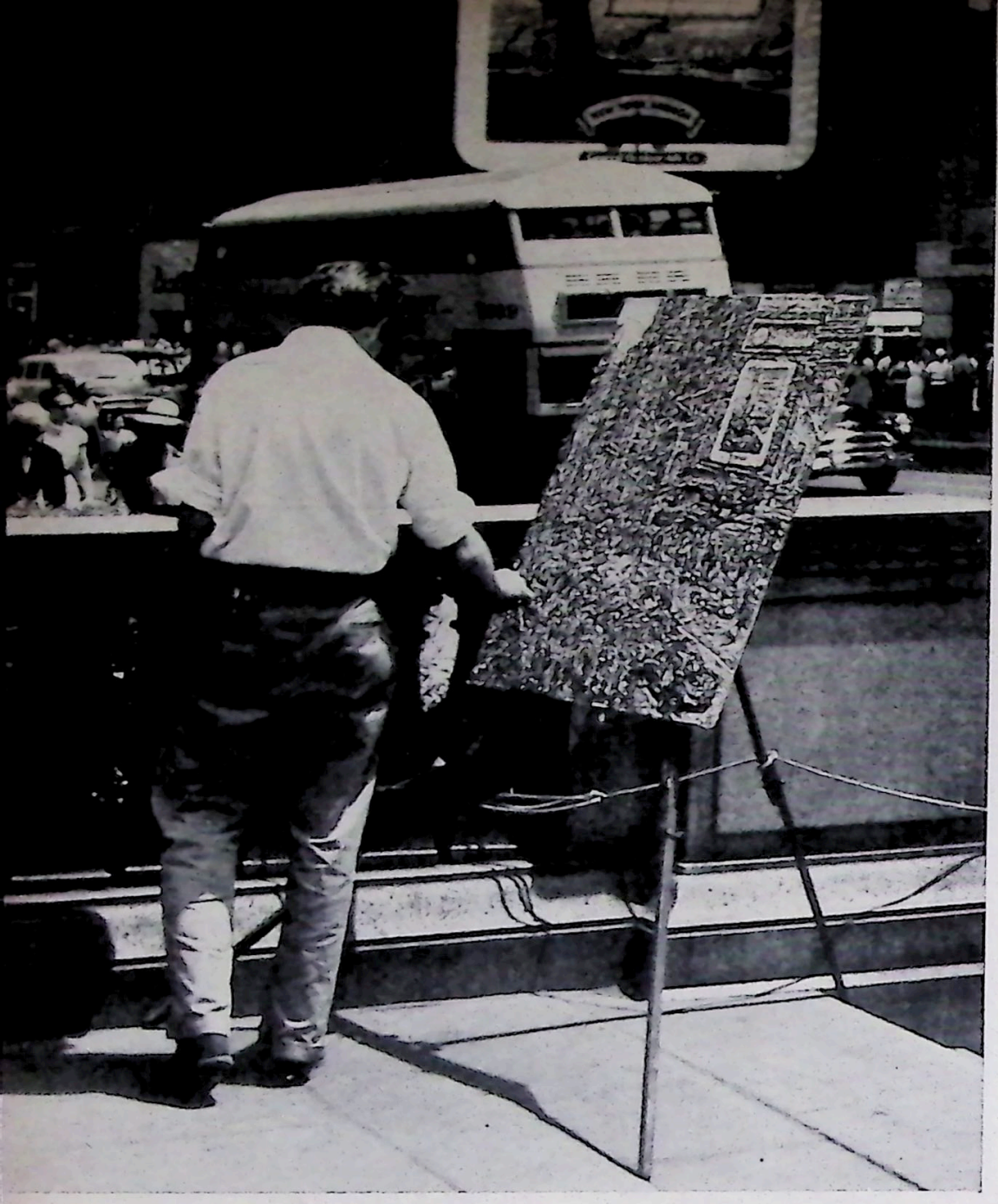


The wedding of architecture and art was old when Greek civilization was new, but it has never ceased to be a happy, productive marriage. To millions of New York tourists the 45-foot Lee Lawrie sculpture of Atlas holding up a symbolic world (above) is Mr. Radio City himself. This striking figure dominates the entrance of International Building of Rockefeller Center. At left, the largest plastic globe ever built serves both as directory of Johnson Wax's international operations and as fitting complement to the modern factory buildings in the background.

When Alexander the Great built Alexandria according to plan instead of by random afterthoughts, he taught a lesson which our city planners, unfortunately, have only recently relearned. The architect's rendering of the complete community of Lake Meadows (right) shows the fruits of this ancient wisdom. Built in Chicago on 101 slum-cleared acres, the four 21-story buildings at top left have 320 apartments each; school and park are at top right; in right foreground are five 12-story buildings containing 595 apartments; on left is shopping center (26 stores) and a parking area for 1000 autos. The aerial view of the new community under construction (below) makes the old buildings on the periphery look all the more jumbled and haphazard by the contrast with the orderly purposefulness and functionalism of the Lake Meadows plot.







The City is ART

The city's noisy traffic, soaring architecture, giant factories, neonized shops and sprawling slums are commonplace, but it has remained for the artistic interpreters of American life to discover new romance in these harsh, brazen elements.

Painting cities is not new—El Greco, Vermeer, Veronese are among the famous artists who did it—and Paris and Venice would be famous on canvas alone if not in real life.

When the American paints his own cities, however, he is visually assaulted by a confusing mass of structures sprawling up and out with little or none of that organized design common to an European metropolis. There is a disturbing multiplicity—an overlay of sounds, color, light and movement—which cumulatively is felt as "too much too fast too soon."

The paintings represented here are done in various traditions with varying degrees of realism, but each attempts in its way to portray the tangled welter of impressions and emotions emanating from the complexity of modern city life. These artistic interpretations appeared in this year's Venice Biennale Exhibition, "American Artists Paint the City." This exhibition will be shown at the Art Institute of Chicago in January, where it will be a part of the American Annual Show of 1957.

The City by Xavier Gonzalez

In America you are confronted with a power in movement, with force in reserve without end. An unbelievable vitality—a perpetual movement.

FERNAND LEGER

. . . New York is to the nation what the white church spire is to the village—the visible symbol of aspiration and faith, the white plume saying that the way is up . . .

E. B. WHITE

Cathedral by Norman Lewis

San Francisco Street
by Mark Tobey

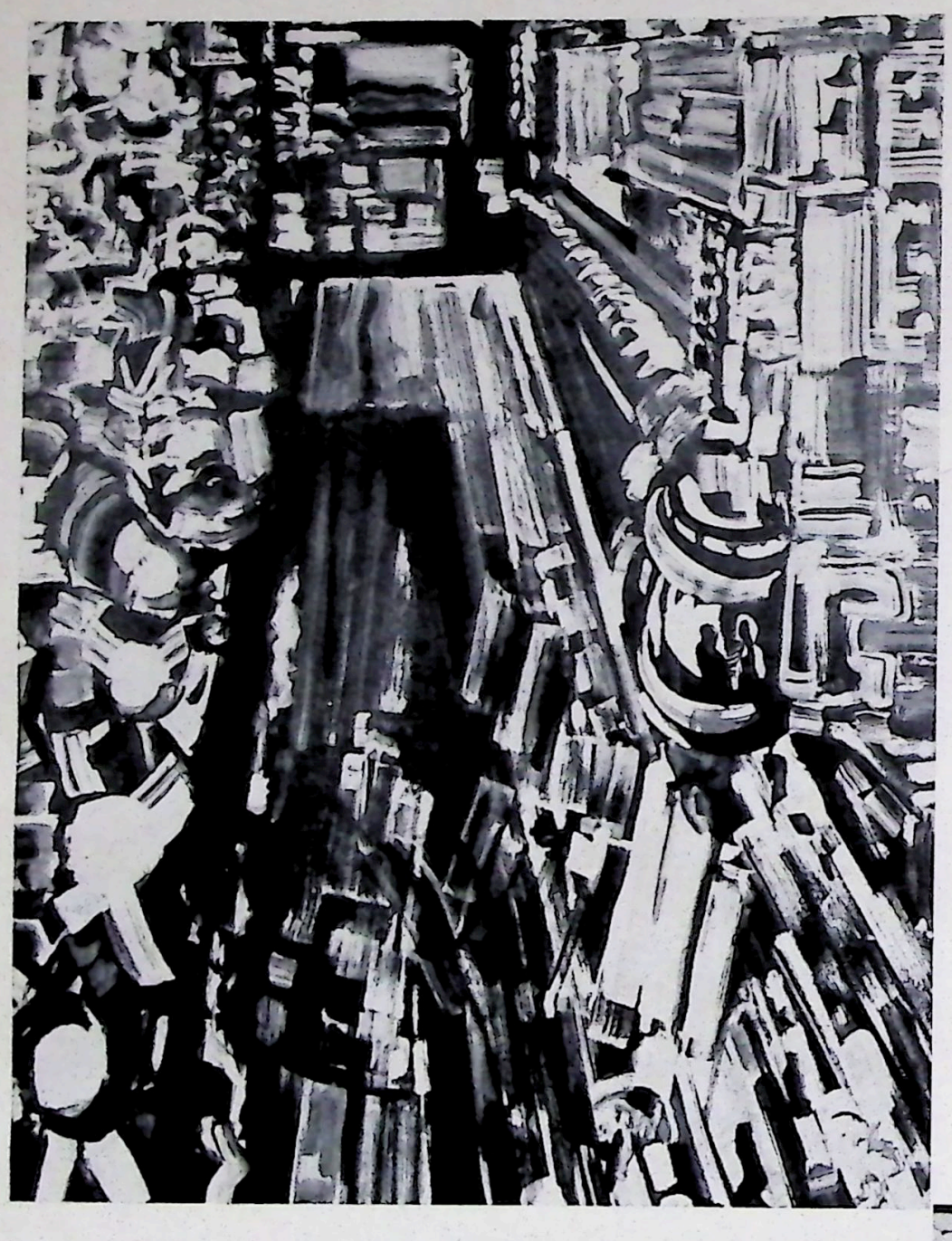
Seen at night, heedless of real meaning, the monster aggregation has myriad, haphazard beauties of silhouette and streams with reflected or refracted light... The streets become rhythmical perspectives of glowing dotted lines . . .

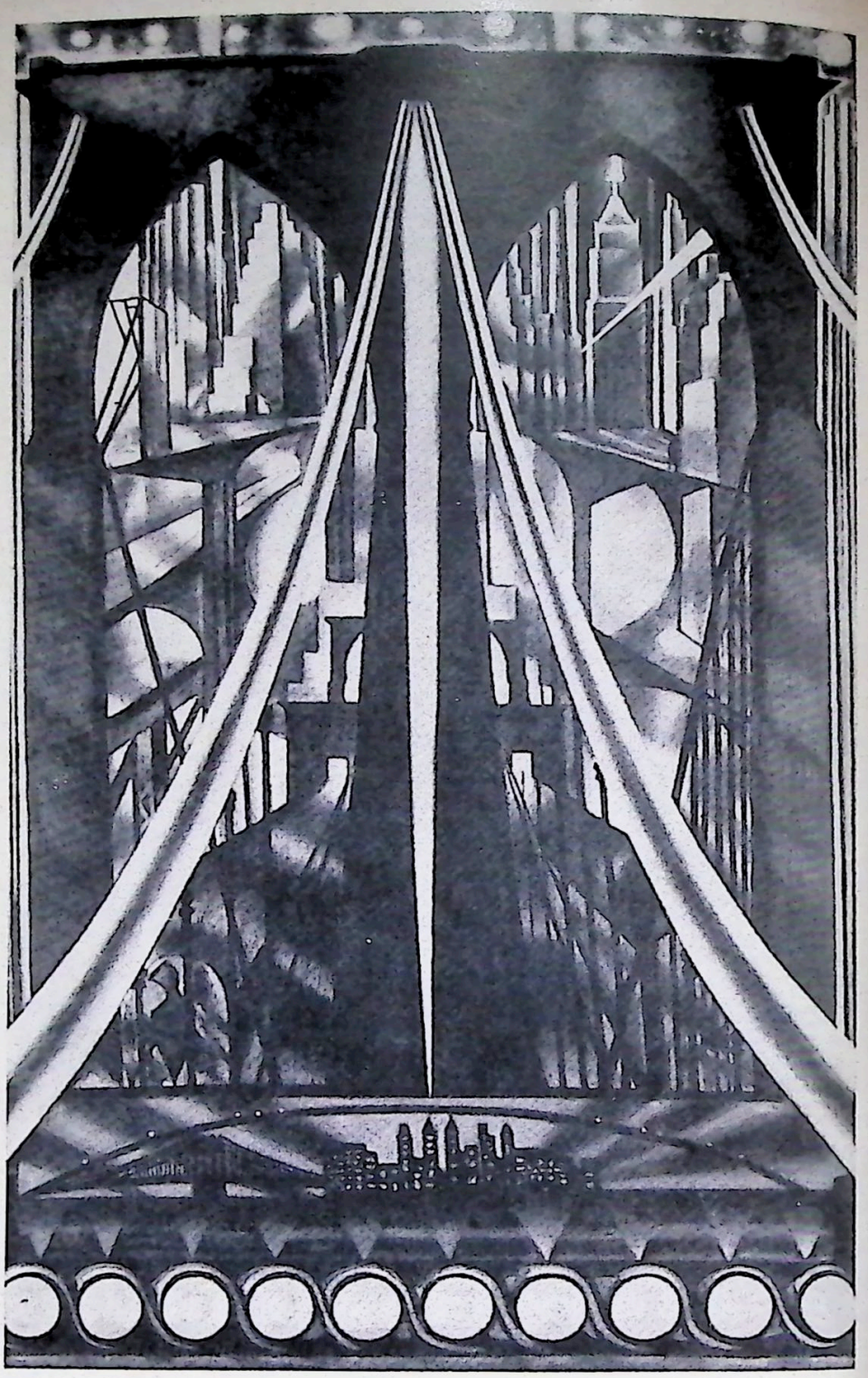
FRANK LLOYD WRIGHT

. . . Night crushes bright milk out of arclights, squeezes the sullen blocks until they drip red, yellow, green into streets resounding with feet. All the asphalt oozes light.

JOHN DOS PASSOS

Neon Thoroughfare by Mark Tobey





The Brooklyn Bridge: Variation of an Old Theme by Joseph Stella

Chess on Broadway by Jacob Lawrence

This scene depicts a public chess room in New York where players can enjoy themselves for a small admission fee. Broadway's glaring lights can be seen through the windows.

The Subway by George Tooker

That most American artists react strongly to the external world around them is not surprising, considering that the expansive, pragmatic days of the pioneers are so near in the past. While Europeans, more remote from their native beginnings, are likely to look within themselves for inspiration, Americans are still grappling with a pressing and immediate world. This may explain why so little authentic surrealist painting has developed in the United States, for the subconscious tends to be neglected in times of external stress and practical problem solving. Instead of more psychoanalytical artistic content, Freudian overtones are grafted on American realism to form an "obsessed romanticism." Characteristic of this psychoanalysis-budded brand of creativity is the dreary but effective study above by George Tooker, titled simply *The Subway*. ♦

What Is LAW?

by Leon Green

What underlies the law to justify all the effort and devotion it demands and all the pretensions it makes? It does not only serve that indescribable something we call business or only provide a kindergarten for men of politics or only serve the causes of people whose interests come in conflict with the interests of others or only perform these taken in combination.

These services smack too much of skills and have too large a content of personal aggrandizement to provide the base required for a great profession. Obviously we must seek something more sustaining. Perhaps it can be found in what may be called a philosophy of law. It is the function of philosophy to account for what takes place, to discover the essentials of life, then give them synthesis. How can we account for a significant place for law and lawyers in our social order?

We can doubtless safely assume that the base of society is activity. Activity is the first call of life, the end of living. Men must do; their energies must have outlets.

Activities of human beings have a wide range. Out of them is generated the power that gives life to the social organism—power more deadly or more beneficent than electricity, more difficult to define and control. Civilized society must have controls—self-protection, affection, decency, conventions, religion, the ties of family, schools, churches, civic groups.

Society also provides controls through formal political government. Government has taken many forms; every form we now know results from a later form taking over, modifying, enlarging a preceding form with some rearrangement of units, officials and their functions.

Government is under the direction of officials who act through processes set in motion by themselves or those seeking the protection of government according to rules provided either at the time the processes were set up or more frequently by officials charged with working out ways to make the processes function.

Along with formal government comes law. While there are many phases of law it seems that only three elements are involved in it: (1) wisdom; (2) power; (3) process.

Wisdom, born of the thought and experience of the ages, is law. It does not matter that the wisdom of lawmaker, law-interpreter and law-administrator is constantly in dispute and subject to the influence of new experience. This is but a necessary incident of governing through law.

The power to pass decisive judgment is law. It does not matter that the power of decision is exercised by more than one official at different stages in the process; it is the sum total of judgment that gives effect. Nor does it matter that this power of decision may be impelled by factors outside the process—factors that inhere in officials as human beings, factors common to the controls of affairs outside the scope of political government as well as those influenced by factors within political government but which cannot be reduced to rules and formulas.

The process by which wisdom and power are utilized is likewise law. It does not matter that process is made up of several steps—initiation, hearing, review, execution, the formulas employed for articulating the course of judgment at this point and that, or any combination of these. It is still process, the machinery through which the wisdom and power of society are brought to bear on its problems.

Thus law is the power of an organized political society brought to bear through the judgment of officials on matters subject to governmental control as a result of following the processes provided by government.

If law is thus a composition of wisdom, power, and process how does a philosophy of law account for them? How are they created and how do we lay hold on them?

Social power has its sources in the activities in which human beings engage—thought, labor, trade, industry, play, music—all the multitudinous activities to which people devote their energies. Out of their desires to do these things arise the interests to the protection of which people as individuals and as groups devote their power. To be effective, power must be harnessed and directed through the processes of government to the protection of the more urgent interests of social beings.

Social power is captured and directed through other processes too—processes designed to protect many interests too subtle for formal government, as church and family life and other relations protected by thousands of social conventions. Thus a philosophy of law has the scope of a philosophy of life.

Clearly wisdom is the product of the thought and experience involved in the selfsame activities which generate social power. Through such wisdom we determine the ends to which we desire to direct that power. Thus the sources of wisdom required in a philosophy of law are found in life.

Only in the development and operation of legal processes does a philosophy of law seem to have a field of its own. Even here the differences between governmental methods and other methods of control are not essential, for the methods of control that people evolve in all their affairs usually furnish the patterns for their governmental processes, and when such methods have been more completely worked out in government they become in turn the patterns of control utilized by other social agencies. By some such mutual support do the processes of society become also the processes of government.

Any satisfying philosophy of law must therefore be found in a philosophy of the *total* social organism.

If such analysis and synthesis are valid then (1) in order to understand, preserve and utilize the accumulated wisdom and experience of the ages, (2) in order to serve society through the control of its enormous social power, (3) in order to operate successfully the processes which have been developed for that control so as to bring them to bear upon the activities of every-day life as well as to fashion new processes, the social

organism requires a large body of highly trained citizens devoted to those ends. Here are functions giving adequate justification for men who profess the law.

In periods of social calm the functions of lawyers tend to become obscured by the emoluments that flow from breezing along with the social current—moneymaking, political office, social prestige, easy existence. Any mechanism while it runs smoothly with a light load makes us forget at what cost of talent and time its smooth operation has been obtained and it renders us unable to anticipate what the cost will be when a breakdown comes.

A social mechanism is not different. In times of stress the work of the lawyer is most fully appreciated—in times of revolution, setting up new orders, riding out social storms and political crises. In such times the services of lawyers become distinct, much in demand, of great value.

Government through which law becomes vital is itself a major activity, and the older the society the greater and more important does the activity of government become. It must be kept intact to afford the protection and control required by all other activities. Every new idea, scientific discovery, invention, new arrangement in business practice, new activity, throws a burden on government. Thus the lawyer is primarily charged with keeping government attuned to all other activities of the social order.

Demonstration lies readily at hand. The steam engine, railroad, printing press, automobile, airplane, radio and a hundred other inventions have sent our society along at a tremendous rate. Their ultimate impact upon society was made possible by the corporation, a legal invention which has been found adaptable to nearly every activity in which men engage. Every institution or activity must have its legal counterpart. The bank must have the negotiable instrument and mortgage; the insurance company its finely wrought policy contract; the printing press, the law of libel; industry necessitates workmen's compensation; motor vehicles, liability insurance; modern advertising, a Pure Food & Drug Act and Federal Trade Commission; public development of water and electric power, a Tennessee Valley Authority; the health and morals of blighted metropolitan areas, a Housing Administration; unemployed workers, public relief and unemployment insurance; the aged and disabled, a pension system; the marketing of farm products, co-operative societies.

In brief, democracy itself requires popular elections, municipal bodies of many patterns, public schools, state supported colleges, free press, court systems, taxes, investigators and prosecutors, a hundred other institutions to control and protect us. Government and law merely reflect the other activities of society, most of them in surprisingly clear detail.

The institutions of government have not burst into existence full blown any more than have the institutions they reflect. They are the products of human thought and effort and in both form and content are largely products of lawyers. They are responses to the needs of the day as required by the interests of people active in society. Instead of straw and clay, lawyers take paper and ink into which they breathe the spirit of law. These creations through refinement by trial and error result in finished products designed to enable people to carry on their activities with speed and safety, to control and protect people in a free society. And the days of creating have only begun. ◆

Definition of Law Through the Ages

The law, as defined by jurists and savants over the centuries, shows a remarkable evolution, changing from mystic creations of the gods to natural verities to moral commandments and finally to everyday tools whereby man can make his world fit his needs and aspirations.

That is law which all men ought to obey for many reasons, especially because every law is an invention and gift of the gods, a resolution of wise man, a corrective of errors intentional and unintentional, a compact of the whole state according to which all men who belong to the state ought to live.
DEMOSTHENES

Particular law is that which each community lays down and applies to its own members. Universal law is the law of nature.
ARISTOTLE

Law is the highest reason, implanted in nature, which prescribes those things which ought to be done and forbids the contrary.
CICERO

Reason is the life of the law . . . the perfection of reason.
COKE

Law is a rule of moral action obliging to that which is right.
GROTIUS

Law I define as a rule, prescribed by the sovereign of a society to his subjects, either in order to lay an obligation upon them or to leave them at liberty to act.
BURLAMAQUAI

The law is the last result of human wisdom acting upon human experience for the benefit of the public.
JOHNSON

Law is a rule of civil conduct prescribed by the supreme power in a state, commanding what is right and prohibiting what is wrong.
BLACKSTONE

A law may be defined as a rule laid down for the guidance of an intelligent being by an intelligent being having power over him.
AUSTIN

The law is composed of the rules which the courts lay down for the determination of legal rights and duties.
GRAY

A law is a rule to which men are obliged to make their moral actions conformable.
RUTHERFORTH

Law may be defined as the force or tendency which makes for righteousness.
JENKS

The prophecies of what the courts will do in fact, and nothing more pretentious, are what I mean by law.
HOLMES

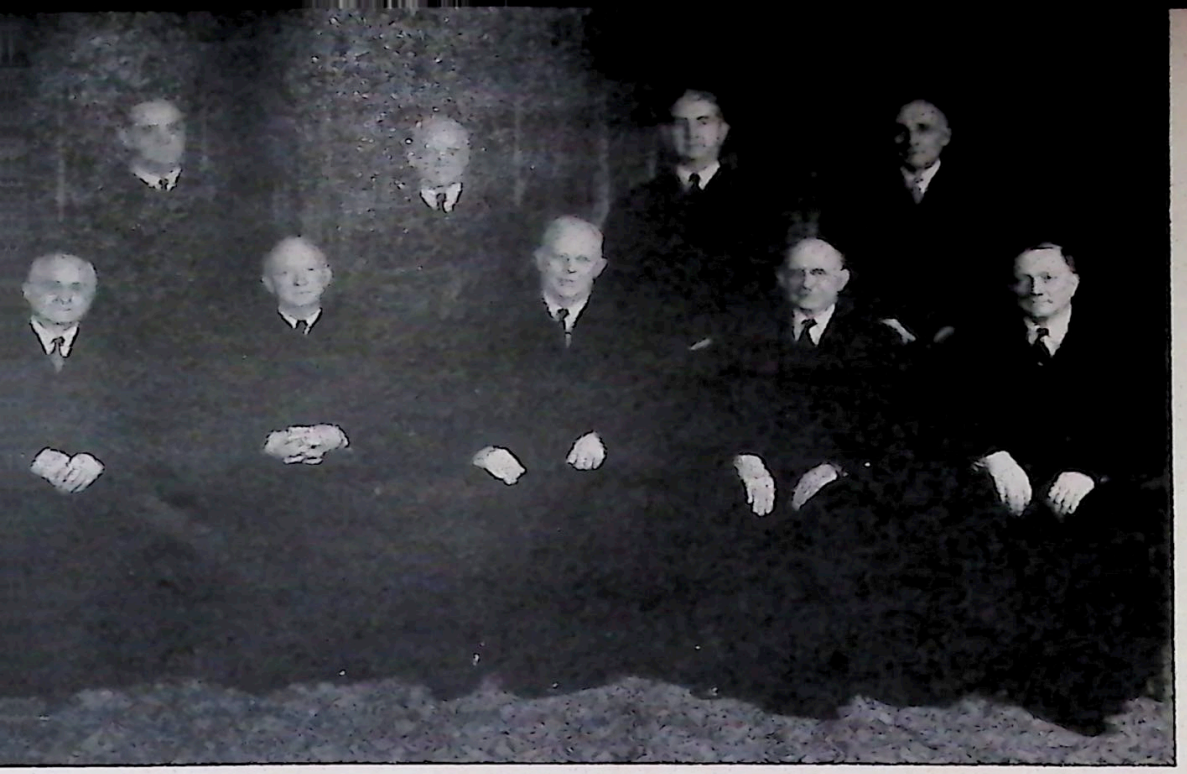
When there is such a degree of probability as to lead to a reasonable assurance that a given conclusion ought to be and will be reduced in a judgment, we speak of that conclusion as the law.
CARDOZO

The science of law is that organized examination of all the data that affect social conduct which will enable us to predict what evaluation in the sense of "ought" or "may" a judge will make of some conduct which is a little outside of the usual patterns.
RADIN

Law is an attempt to solve the tensions and conflicts inherent in social life by an orderly peaceful adjustment of the reasonable claims of individuals or groups.
BODENHEIMER

The law at bottom can be only what the mass of the people actually does and tends to some extent to make other people do by means of governmental agencies.
BENTLEY

The Constitution is a modern document even though drafted by men of a bucolic, bygone age. The fact that it has met the changing needs of American society is a tribute to the High Tribunal, which has molded jurisprudence into an agency for promoting the social and economic welfare of all the people. "Equal Justice Under Law", emblazoned on the Supreme Court Building (above), has in this century often had a humanitarian rather than a pure law-for-law's-sake interpretation by the Supreme Court.

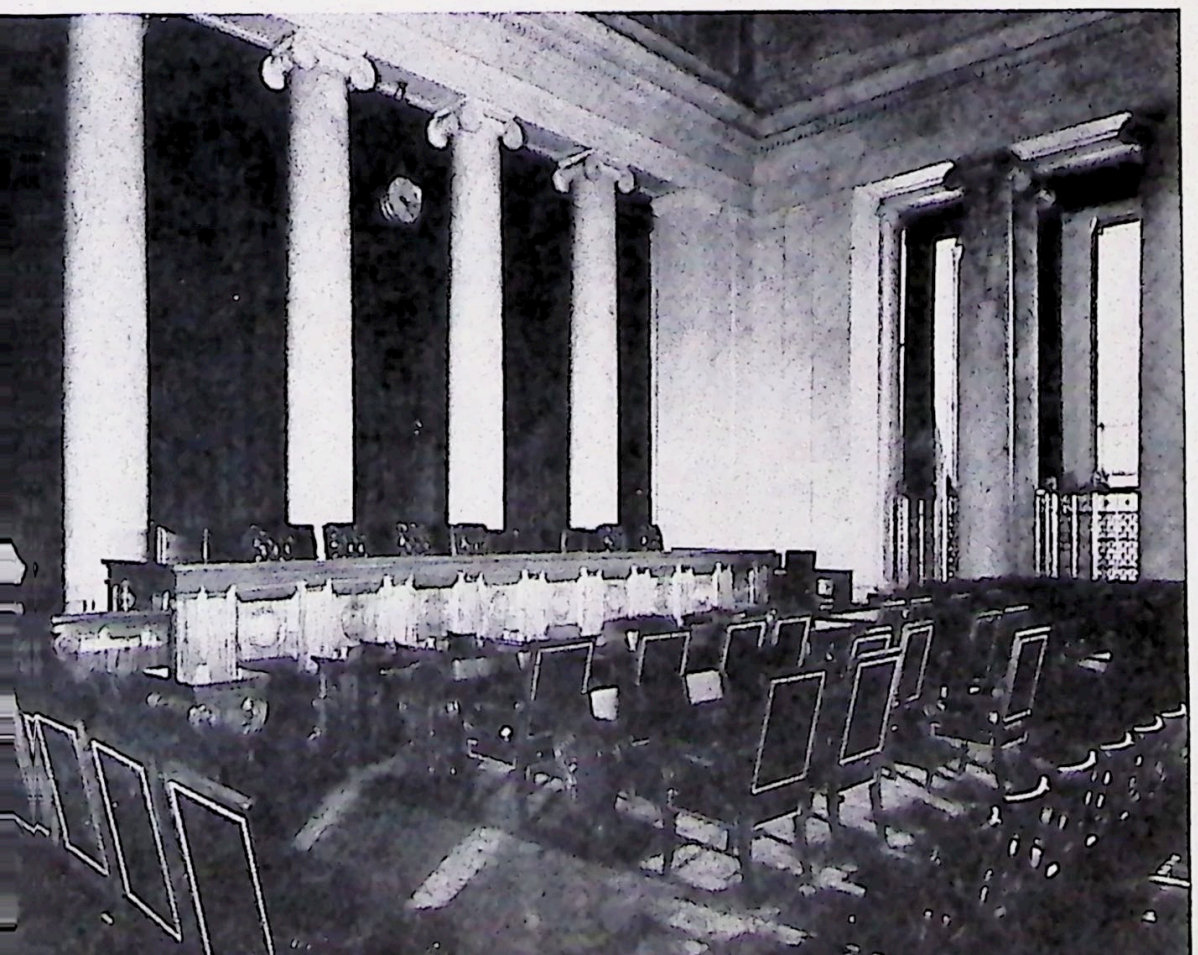


Supreme Court of the U.S., 1956—front row, Felix Frankfurter, Hugo Black, Chief Justice Earl Warren, Stanley Reed and William O. Douglas; standing, Sherman Minton (recently resigned), Harold H. Burton, Tom Clark and John M. Harlan. Appointment to this court is for life.

The SUPREME COURT

by Robert K. Carr & Associates

In this simple, unadorned chamber the court of last resort deliberates and announces its final, binding decisions. Photos of sessions are taboo.



It is almost impossible to exaggerate the importance of the role the Supreme Court has played and is continuing to play in the American governmental process. From the time of John Marshall to the present day the Supreme Court has had an important share in the power to govern. By its exercise of this power it has profoundly influenced the course of American life in at least three ways.

First, it has helped shape the main outlines of our political system by filling in some of the details of the Constitution and by giving vitality to fundamental constitutional principles. Such has been its contribution for example in giving specific meaning to the vague principles of federalism and separation of powers and in determining the extent of personal rights reserved to the people.

This is not to say that Congress and the President have not also participated in this process of "continuous constitution making." But many of the final decisions in this process have been made by the Court, and it seems unlikely that this work of the Court is at an end.

Secondly, the Supreme Court has labored endlessly to help provide a uniform, workable set of rules for governing those important human relations which are subject to federal control. True, through the enactment of statutes Congress has tried increasingly in modern times to satisfy the need for rules which make life livable in a complex society. But it has become clear, if the matter ever was in doubt, that such statutes can indicate only the main directions of public policy.

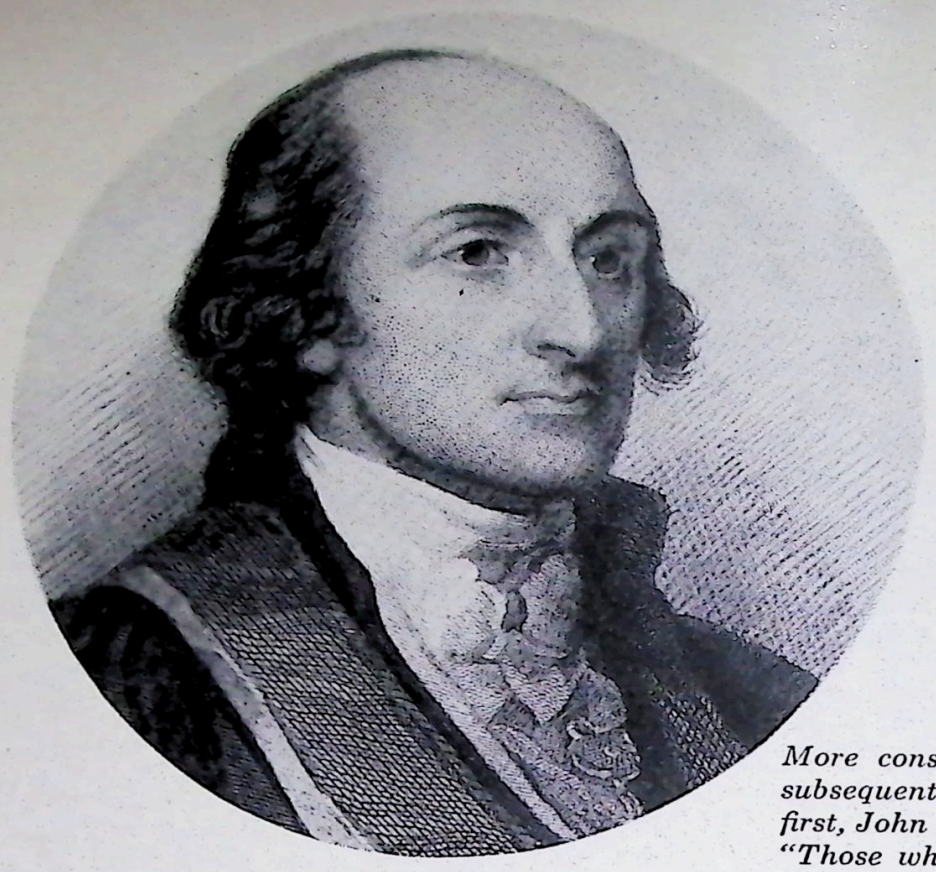
It falls to the lot of administrators and judges to give detailed meaning to these initial statements of policy and to shape them continuously to everyday needs. In this process it has been the responsibility of the Supreme Court to pass upon and to interpret virtually every major statute which has been enacted by Congress so that the lesser courts and administrative agencies might have authoritative guidance in applying law to specific situations.

Thirdly, more than any executive or legislative agency and more than any other court, the Supreme Court has profoundly influenced the formation of the American sense of justice, with its strong basis in law and its abiding assurance to the individual of respect for his person and his beliefs.

Some sense of that spirit of fairness which the Court has done much to establish in our land is to be seen in the words of Justice Black in the Court's opinion in *Chambers v. Florida*, a case in which four Negroes were saved from a sentence of death pronounced by a Florida court after they had been bullied into a confession by use of "third-degree" methods:

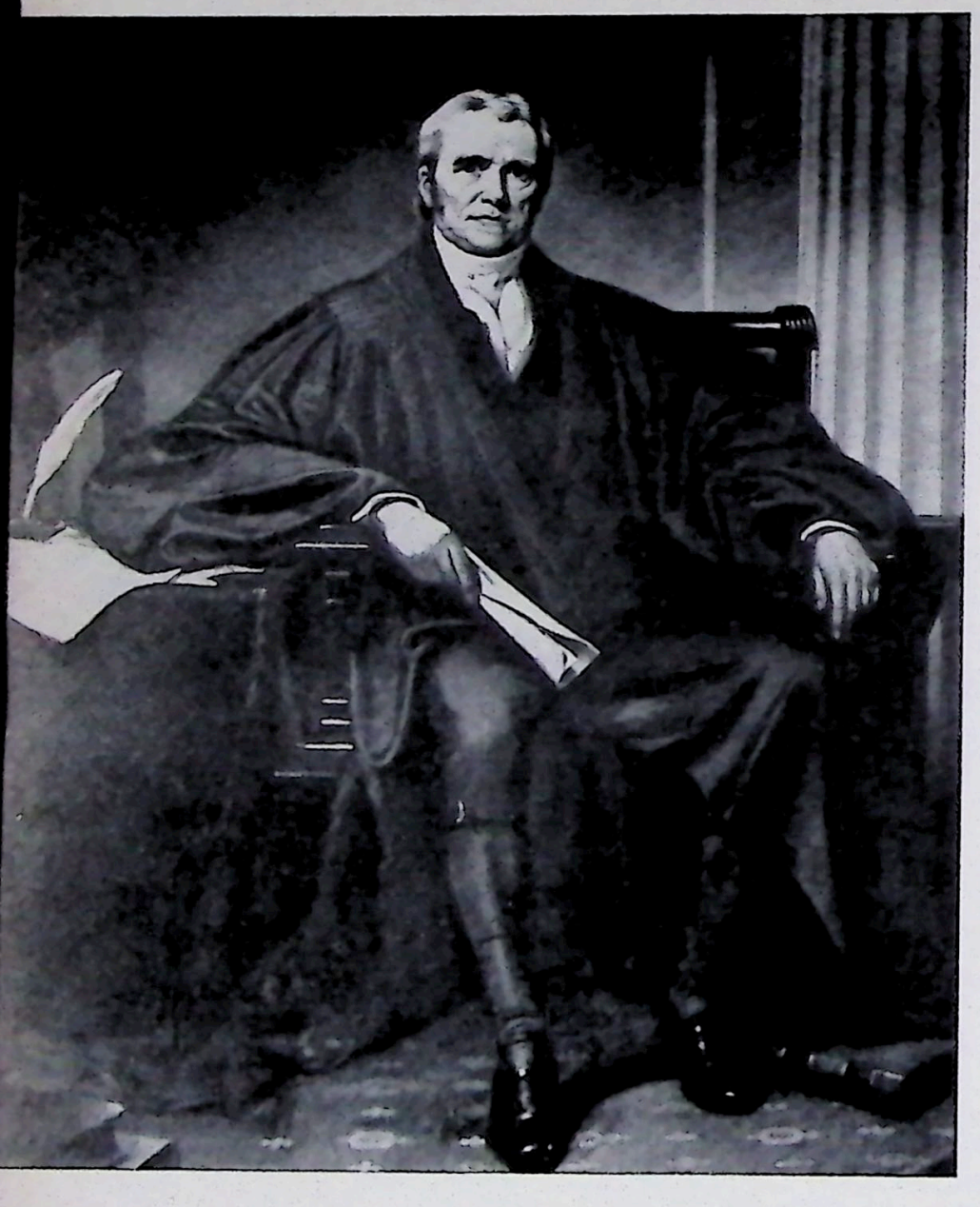
"Under our constitutional system courts stand against any winds that blow as havens of refuge for those who might otherwise suffer because they are helpless, weak, outnumbered or because they are nonconforming victims of prejudice and public excitement. Due process of law, preserved for all by our Constitution, commands that no such practice as that disclosed by the record in this case shall send any accused to his death. No higher duty, no more solemn responsibility rests with this Court than that of translating into living law and maintaining this constitutional shield deliberately planned and inscribed for the benefit of every human being subject to our Constitution—of whatever race, creed or persuasion."

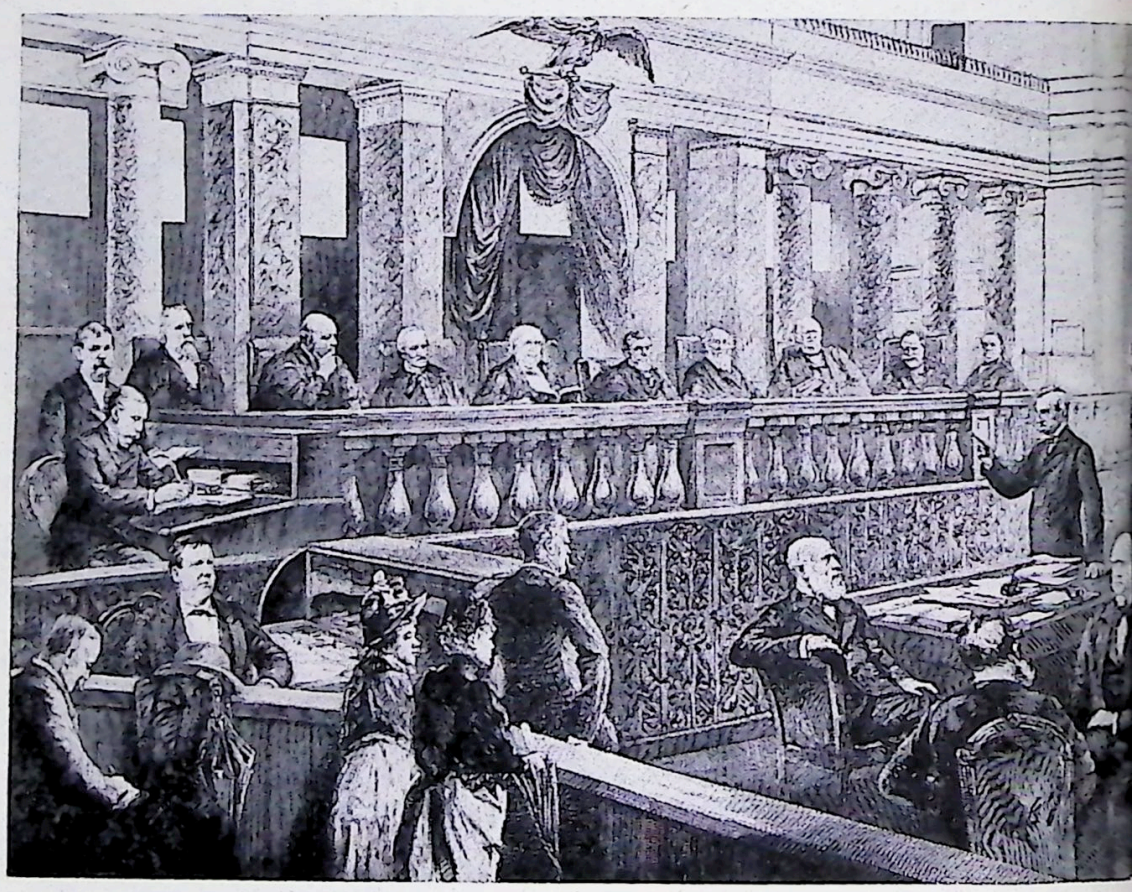
The Supreme Court convenes at noon for a public session each day from Monday through Friday between October and June. Monday is "decision day" and all opinions and rulings which are ready for release are announced at the beginning of the session on that day. Thereafter on Monday and during the rest of the week the Court hears oral arguments in pending cases.



More conservative than most subsequent chief justices, America's first, John Jay (1745-1829) stated: "Those who own the country ought to govern it."

Decisions of John Marshall (1755-1835), fourth U. S. chief justice, established the primacy of the Constitution over States' Rights and over all legislation and crystallized the right of judicial review.





This engraving shows the Supreme Court of 1888 hearing oral arguments.

In spite of the fact that it is now possible under the Judiciary Act of 1925 to hold down the number of cases heard each year to around 100, it is still necessary to restrict oral argument to one hour for each party to a case.

Actually for a systematic presentation of the arguments the justices depend heavily upon the written briefs submitted by the parties. The preparation of a brief for the Supreme Court is one of the most challenging assignments that can come to an attorney. Throughout our history outstanding members of the nation's legal profession have participated in the writing of these briefs, some of which have gained almost as much fame as the subsequent opinions of the Court in the same cases.

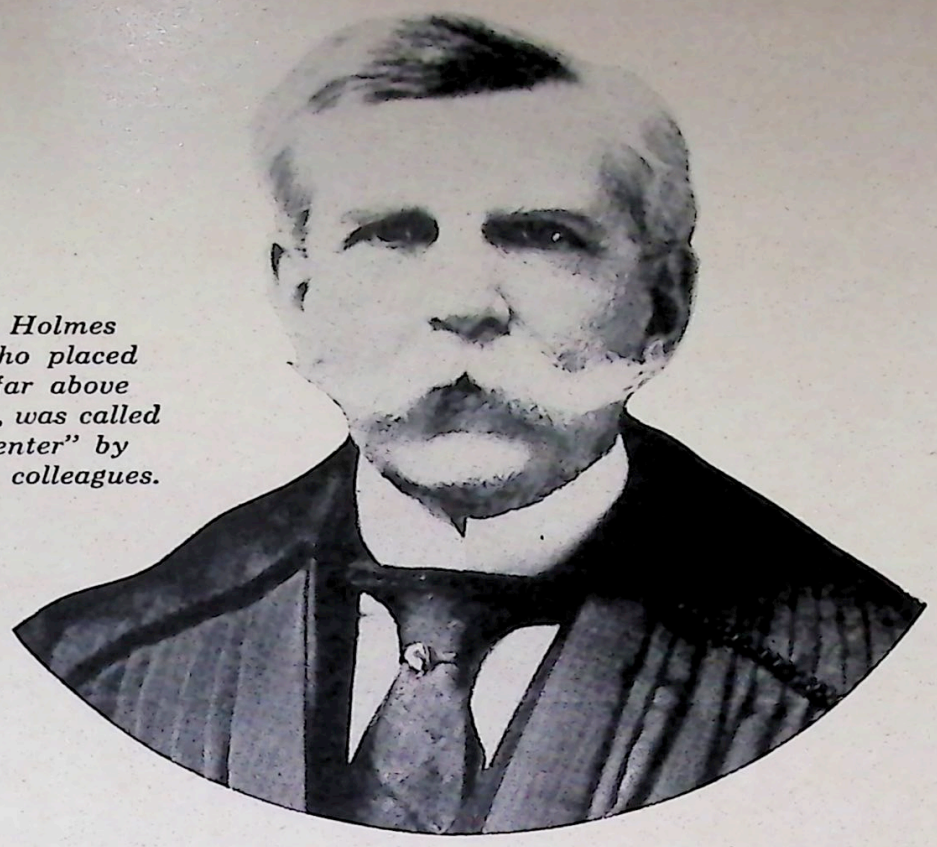
The time for oral argument in a case is frequently consumed by specific questioning of the attorneys by the justices. Fortunate is the attorney who is permitted to use his hour to present his oral argument without interruption.

Saturday of each week is set aside for a conference of the justices. At these meetings the justices discuss the cases already argued and decide how to dispose of them. By tradition the Chief Justice is the first to voice his opinion during the discussion and the last to vote when the decision is being determined.

Conversely the junior member of the Court is the last to speak and the first to vote. In this way the Chief Justice and the senior associate justices gain a slight advantage. By speaking first they can influence the direction of the discussion and by voting last they can note the tentative lineup in a divided case and if they wish let that be a factor in determining their own stands.

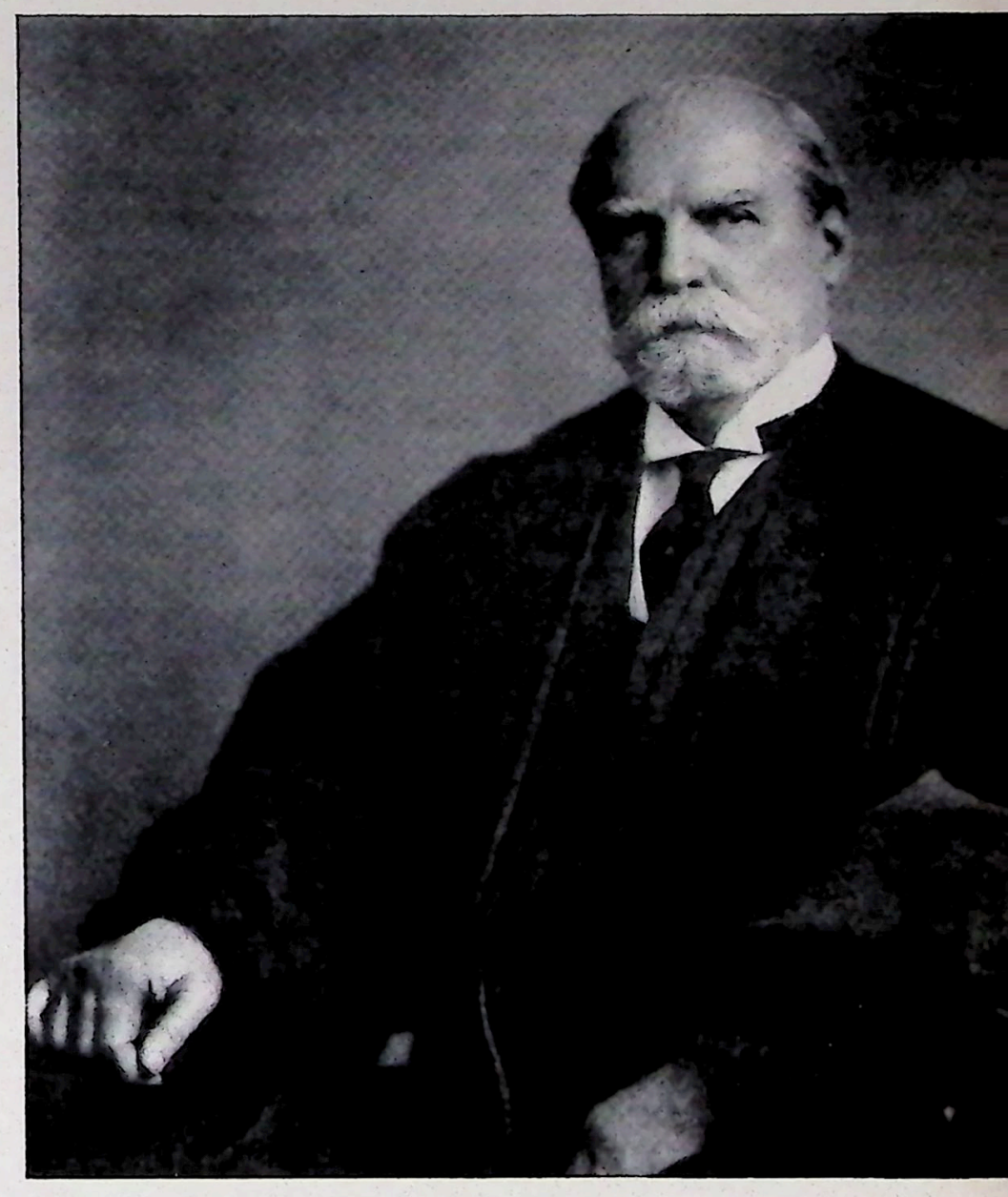
Little is known of what goes on in Supreme Court conferences for there is no formal reporting of these meetings, and the justices themselves have been very discreet about preserving their confidential character.

Presumably the discussion is often lengthy and, when the justices find themselves in disagreement, frequently vigorous. It



Oliver Wendell Holmes (1841-1935), who placed human rights far above property rights, was called "the great dissenter" by his less liberal colleagues.

Charles Evans Hughes (1862-1948) was one of the few Supreme Court justices appointed twice—he resigned in 1916 to run for president against Wilson, then was appointed again in 1930.



Lincoln's Supreme Court as photographed by Matthew Brady in 1865

is obvious, from the length of time a case is sometimes held before a decision is handed down, that a single conference is not always enough to enable the justices to come to an agreement.

When the justices have reached a decision in a case a written opinion is drafted. If the Court is unanimous the Chief Justice assigns the preparation of a first draft to one of the justices. In the event that the Chief Justice aligns himself with the dissenting group, the senior justice in the majority group makes the assignment.

The justices within the majority and minority groups sometimes differ among themselves as to the reasoning by which the group's decision or dissent is reached. When these differences are serious a justice usually files a separate opinion agreeing with the result but dissociating himself from the reasoning employed by the group.

When such a separate opinion is written in support of the majority's position, it is known as a concurring opinion.

First drafts of all opinions are circulated among the justices, and a considerable measure of revision may occur at this stage. In times past members of the Court were more willing than they are today to compromise their views and language in the interest of preparing a single opinion which the entire Court might accept.

For individual justices known for their polished and frequently pungent literary style, this watering down of original drafts to make them palatable to all the justices concurring in the result sometimes has been hard to bear. Justice Holmes, one of the finest literary craftsmen ever to sit on the bench, once referred to this diluting process as "pulling out all the plums and leaving the dough."

As Professor Arthur Schlesinger Jr. points out, however, "The system did produce a greater impression of unity even if it sacrificed individualities of style and doctrine."

The written opinions, majority and dissenting, of the Supreme

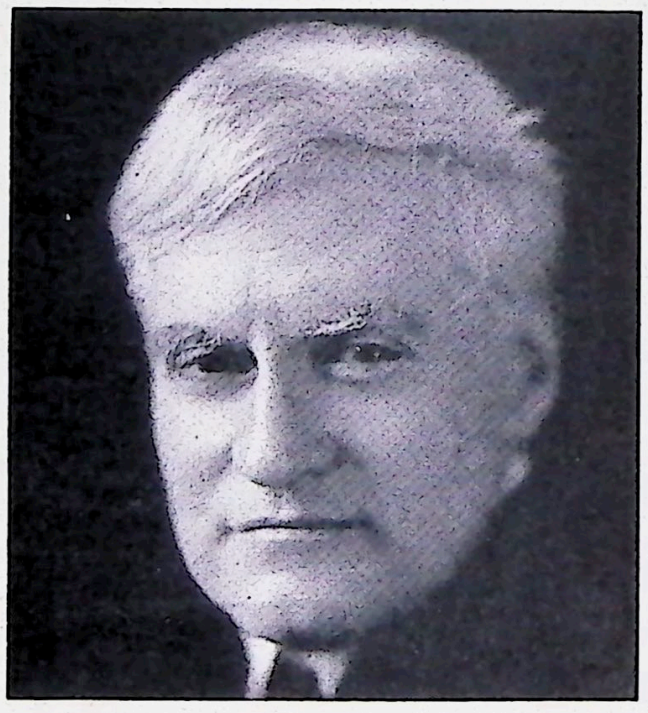
Associate Justice Felix Frankfurter

Court constitute one of the most valuable original sources of information about the governmental process. The many values of these opinions have been admirably suggested by Professor Walton Hamilton of the Yale Law School.

He writes that the court opinion "serves the multiple purpose of helping the bench to be critical of its own intellectual processes, keeping lower courts in order, announcing legal standards for acceptable human conduct, extending the courtesy of an answer to arguments which do not prevail and affording an opportunity to justify a judgment."

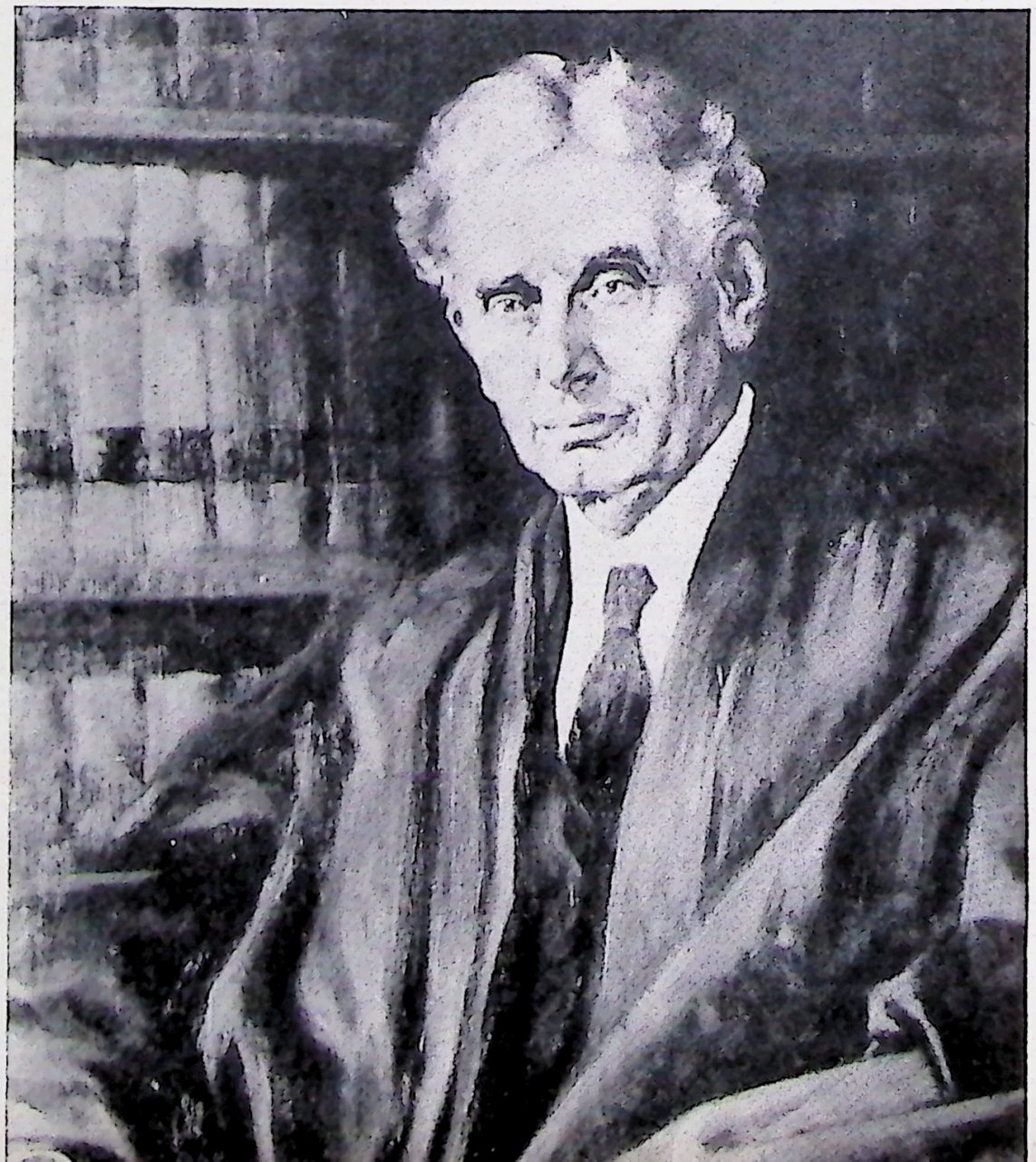
There has been much controversy concerning the dissenting opinion. Although dissents among Supreme Court justices have been at an all-time high in recent years, the tradition of dissent has always been an honored one with the Court. This is in contrast with the very sparing use of dissenting opinions by some state supreme courts.

Criticism of dissent rests on a number of grounds. Those who believe in the certainty of the law and who think that there



Former Justice Benjamin N. Cardozo

Former Justice Louis D. Brandeis



The Court has been strengthened by the brilliant legal minds of these three jurists. Justices Cardozo (1870-1938) and Brandeis (1856-1941) were not only distinguished scholars of the law but were also outstanding liberals and humanitarians, who based their classic decisions on the changing needs of an evolving society. Justice Frankfurter, former Professor of Law at Harvard, has been consistently an outstanding legal theorist during his term on the bench.

is only one "correct" solution to any legal problem are, of course, critical of dissenting opinions.

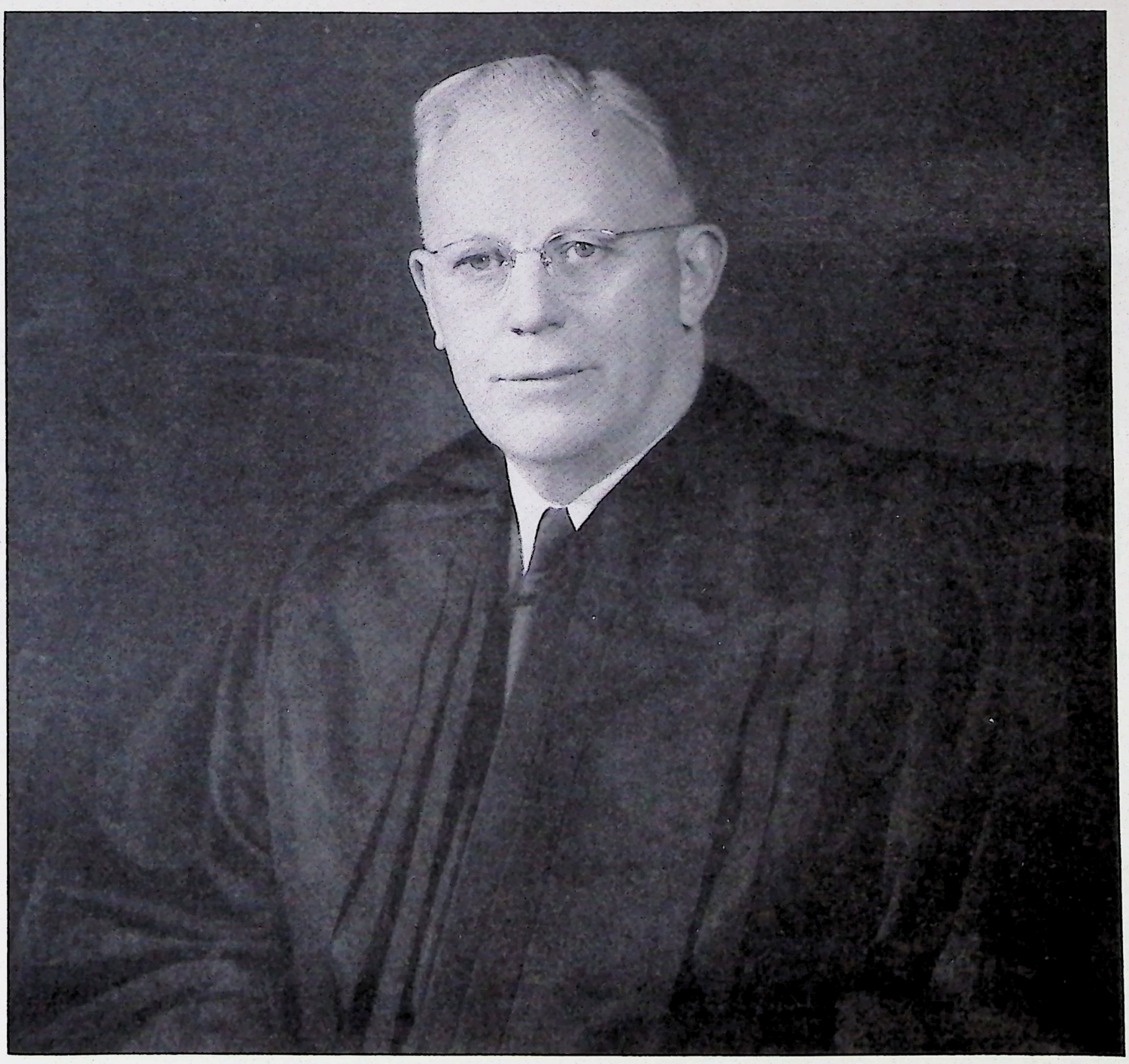
"Judicial dissent often is blamed," Justice Holmes has said, "as if it meant simply that one side or the other were not doing their sums right and if they would take more trouble agreement inevitably would come." As Holmes implies, this criticism is not a sound one, for it ignores the high degree of legal uncertainty in a case—particularly in the area of constitutional law—which often permits able, honest and hard-working judges to disagree.

More sophisticated critics of the dissenting opinion hold that, although differences among justices are frequently legitimate on intellectual grounds, the desirability of giving law a seeming unity should persuade minority justices to abandon their dissenting views in favor of a unanimous stand.

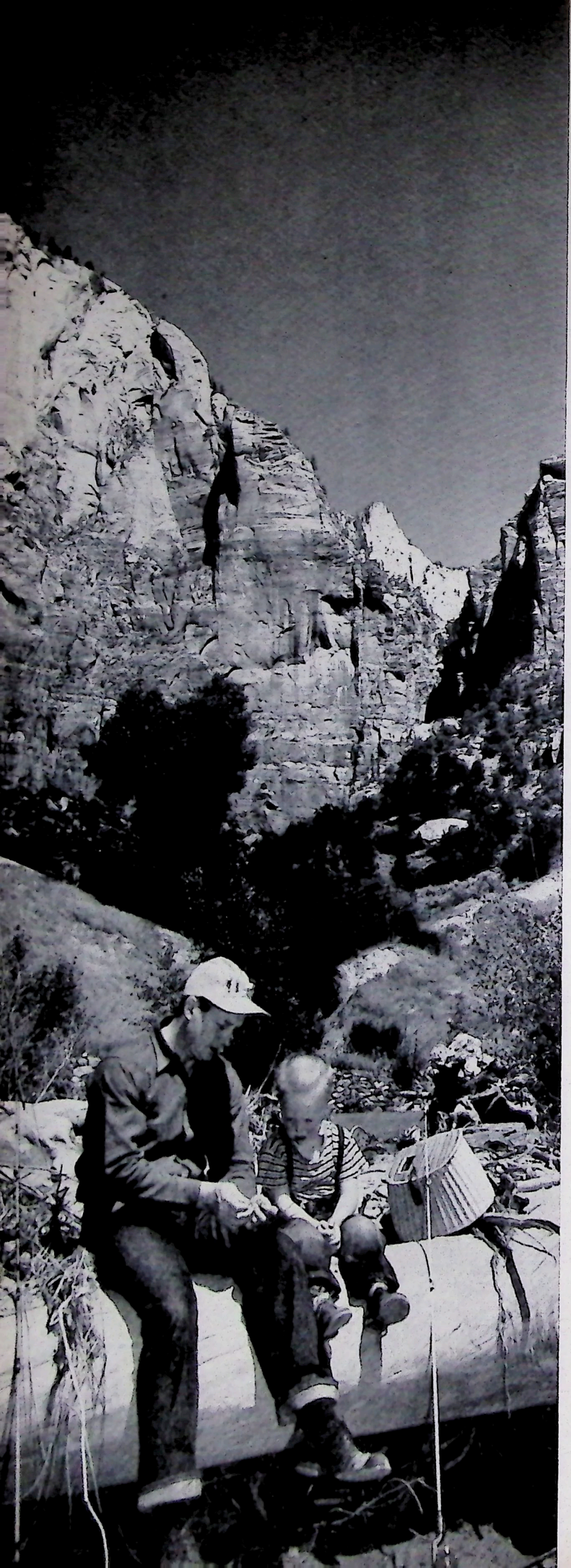
This, it is argued, would lead to greater public respect for courts and would make for a more law-abiding citizenry. However the degree of uncertainty in the law is sometimes so great that there is always a chance that a dissenting position, even where held by a single justice, may prove ultimately to be sounder than the position of the majority.

Accordingly it can be argued that it is desirable that such a judge state his views openly and formally so that they may be recorded and stand as an invitation to future change. As Hamilton has pointed out, "The path of constitutional law has often been blazed in dissent." And Charles Evans Hughes once stated: "A dissent in a court of last resort is an appeal to the brooding spirit of the law, to the intelligence of a future day when a later decision may possibly correct the error into which the dissenting judge believes the court to have been betrayed."

A present member of the Supreme Court, Justice William O. Douglas has said: "When judges do not agree it is a sign that they are dealing with problems on which society itself is divided. It is the democratic way to express dissident views. Judges are to be honored rather than criticized for following the tradition, for proclaiming their articles of faith so that all may read." ◆



Supreme Court Justices have come from the ranks of legislators, law professors and judges, but Chief Justice Earl Warren is one of the few who have risen to that eminence from state politics.



THE Enjoyment OF LIFE

by James A. Magner

One of the basic rules of mental health is cultivation of the spirit of enjoyment. By its nature the mind tends toward the true and the beautiful. All the faculties of the soul ardently desire happiness and strive for it under one form or the other. We are taught that, in the next life, the great reward of virtue is the perfect happiness that comes from contemplation of the beauty and perfection of God. If such is the culmination of mental health in eternity, does it not stand to reason that the enjoyment of life in this world is the natural and God-given evidence of mental health before the attainment of eternity?

Most plants and animals flourish in the sun and air. The higher forms of life in the water require freedom of motion and space in which to move about. The sensation of exhilaration and strength characterizes the physical health of all creatures which possess nervous energy and sensitivity. The human mind, as comprising both organic and spiritual faculties, is no exception. To compress it into an atmosphere of gloom and to deny it the pleasure that comes from the satisfaction of work well done or from legitimate recreation and experience is to deprive it of a basic expression and natural reward.

In some homes the children are brought up in an atmosphere of depression and stern discipline, where any form of enjoyment is regarded with suspicion. Entertainment of any kind is regarded as needless frivolity. A chill is thrown upon any kind of social activities within the home, and extramural contacts of a recreational kind have to be carried on in secrecy. The parents engender a spirit of terror in the children, and everything is reduced to a dead level of silence and exclusion.

In such a house and with such specifications Elizabeth Barrett was brought up under the iron rule of a jealous father and languished as an invalid until Robert Browning braved the lion's den and delivered her from it with his love and courage. The story of the Barretts of Wimpole Street carries a strong object lesson for people who are striving for mental and physical health alike.

◀ *At a pool near Mt. Moroni, Utah, father initiates son into the ancient and mystic rite of baiting a hook.*

Some people deny themselves the joys of life because they are burdened with the idea that pleasure interferes with work. There is such a thing as taking pleasure in one's work, and this principle is basic to a happy and useful life. But there is such a thing also as becoming a drudge and slave to work, with no time out for play or rest.

Sometimes the deterrent to real enjoyment in life is the fear that recreation of any kind may cost too much money. It is folly of course to scatter one's means to the winds simply for the sake of a good time. On the other hand it is well to remember that *money is good only for what it will buy.* Many people needlessly deprive themselves of entertainment, good food, proper clothing, travel and social life because they hate the idea of spending on themselves or on others. As a result they live a cold, shriveled existence and leave their savings to relatives who meant little to them in life and whose only prayer may have been for the early death of their benefactors and a generous place in their wills.

Some keep putting off the enjoyment of life to the age of retirement or until some definite date, when they can start drawing on a pension or from their accumulated savings with the feeling of perfect security. No one can doubt the prudence of saving for a "rainy day," or of making provisions for one's old age. But even with these worthy objectives in mind, there are many pleasures that come with each period of life and that can never be recaptured. The enjoyment of many plans, unfortunately, is never brought to fruition for the reason that with old age one loses the physical energy, the interest, the taste and the zest that make for enjoyment.

Many a millionaire has moved into his dream house after arthritis and ulcers have made it impossible for him to enjoy expected pleasures. Indefinite postponement of a trip or a vacation often means that it will never be taken. The purchase of a helpful convenience or of a thing of beauty may come when it is too late. For people who live stingily for themselves or their families, particularly when there is no real need to do so, in the expectancy of enjoying life at a later date this adage is pertinent: "It is later than you think."

Some philosophers have spurned the joy of life in the thought that all joys are fleeting. For them pleasure is a waste of time. But as a matter of fact all life is fleeting, so that the same argument might be used against the value of work. Time is the measure of motion, but the value of motion is not measured by whether it is long or short. A kind word takes but a moment, but it is certainly as valuable as a long speech which conveys only generalities and confusion. A moment of enjoyment may be just as valuable as a year or a lifetime of unwilling toil.

There is an art of enjoyment just as there are rules and standards of guidance in the selection of legitimate pleasures. Some people fail to enjoy whatever they are doing or whatever they possess for the reason that they are unable to relax. Enjoyment is the product of recognition and appreciation. There is such a thing as pleasurable excitement. There is a pleasure in the glow of enthusiasm. But enjoyment as such arises from concentration on a particular object and a willingness to devote oneself to recognition and appreciation of the object or activity which produces a pleasurable reaction.

Many people are so preoccupied with the past or the future that they never live in the present. They never experience the joy of meeting people for the reason that their minds are on other business. They cannot enjoy a social evening because they are wrapped up in the unfinished business of the day. They see nothing in a beautiful picture because they are engrossed in a problem that needs to be solved. To overcome this absent-mindedness a special effort may be necessary to force oneself to live in the present, to make a deliberate effort to participate in the here-and-now and try to make the most of a moment or an hour of pause or recreation or beauty.

In some cases the art of enjoyment may call for rigorous self-discipline. The trouble with many people who are under tension is that they do not give themselves sufficient time in which to get into the spirit of appreciation and enjoyment.

Every cook is a gourmet chef when abetted by the great out-of-doors.
These campers have pitched their tents on a national park campgrounds.

They rush into a situation, and if the immediate results d not measure up to their expectations or challenge they rus out again. If they start a detective story and do not find thre murders in the first chapter they throw the book aside. If the go on a vacation and it rains the first day they wish to retur home immediately. If they take up a game or a sport and d not grasp the rules at once they conclude that it must be ver dull and they drop it. If they go to a party and do not fin themselves highly entertained within the first ten minutes the leave in haste.

Enjoyment takes time, patience and willingness to learn an to share. Sometimes it requires a willingness to be disappointed One cannot expect the crisis of a drama to come in the firs act or a royal flush to appear with the first deal. Nor is ther any good reason why, to provide for our pleasure, the rest o the world should always be moving on the double quick.

The same people rush through their meals, and they wonde why they have become dyspeptic, both in their alimentary tract and in their dispositions. They rush through their work an wonder why it has become such a chore. The fact is that unles one takes time to enjoy the natural functions of life and th duties of one's calling, nature has a way of backing up i indignation and of punishing the offenders.

Others are prevented from enjoyment by mental disturban over petty, incidental details. Every bowl of soup seems to hav a fly in it; every pleasure seems to be marred by an unpleasan consideration. Every social gathering has something wrong wit it; every friend has some defect of character. Every vacatio trip has some drawback. Nothing seems to please because o some shortcoming.

One can concentrate on these imperfections and remain i a perpetual state of disappointment. One can even anticipat them and take a dim outlook on all prospects of enjoyment Or one can determine to see the brighter and more beautifu ensemble and overlook the little blemishes. Two persons wit different points of view can look at the same scene and deriv totally different impressions and reactions.

It may be necessary sometimes for one to ask himself whethe the trouble lies outside or within himself. It may be helpful t ask, "Why did I come here? Was it to allow myself to be annoye by little things of no consequence or by temperamental fits i myself and others, or to put my mind on the central objec and enjoy it?" Few things in life are perfect. It is up to th individual to concentrate on the positive, beautiful and pleasan aspects and to enjoy them, or to become engrossed in critica and complaining attitudes on details of secondary or quit incidental importance.

Some people are willing to enjoy life but only in a cautiou kind of way. They are on their guard against enthusiasm les there might be some snare or delusion under pleasant appearance If they accept a gift or an invitation it is always with a kin of mental reservation that there may be an evil purpose o ulterior motive lurking in the background.

Some take their happier moments in a sad kind of way, i the thought that it may be unfair for them to enjoy themselve while someone is at home ill or there is so much suffering i the world. There may be merit in considerations under th heading of prudence or compassion, but it should be kept i mind that neither suspicion nor gloom have any real effec if something is really wrong.

A similar observation might be made on the subject of th

◀ *Solitude is much sweeter when shared—so this young couple discovers while exploring a bridle path.*

worries about home or business which some persons carry with them on vacation. One of the prime purposes of a vacation is to leave these worries behind and to get a fresh start in life. To cut off from this mental baggage may require a special and continued effort. One should make the effort. It is amazing how many things manage to get done by themselves or with the assistance of others in our absence. The person who thinks that the world cannot get along without him would do well to meditate on the many centuries it existed before he came along and the many yet to come after he or she is dead.

Referring to standards of urbanity and civilized enjoyment the Roman poet Horace spoke of "the golden mean" or the spirit of restraint that must govern enjoyment if it is to serve a reasonable purpose and be self-contained. The ancient philosopher Epicurus has often been identified with the motto "Let us eat and drink today, for tomorrow we die," and a host of so-called Epicureans have assimilated this motto as a way of life. Nevertheless Epicurus, as a lover of the good things of this life, recognized that excessive indulgence defeats its own purpose. True enjoyment arises from the proper functioning of one's faculties. Overstimulation dulls the wits and sickens the body. Gluttony and excessive self-indulgence of any kind are contrary to the first principles of intelligent living and for the same reason are immoral as well as inadvisable.

In both the Old and the New Testaments there is plenty of evidence to the effect that good eating and the enjoyment of wine as well as of the other pleasures of life are the gifts of God when indulged in moderation and in accordance with the Commandments.

This would seem to indicate that both enjoyment and self-denial have their appropriate places in life in the expression and perfection of virtue. Rational enjoyment gives glory to God, like the beauty of the lilies of the field, whom not even Solomon in all his glory could rival. But when enjoyment threatens to run against the Commandments of God it must be disciplined, and when gratification means over-indulgence it must give way to self-denial and penance.

The person who cannot drink without going to excess should not drink. The person who cannot gamble without squandering his resources or running afoul of decent human considerations should not gamble. Considerations of moral standards, personal prudence, health and urbanity must always stand on guard to

The sylvan beauty of Lake Arrowhead, California, illustrates Nature's majestic appeal of water, woods, sky and sun.

Some people seem to enjoy their lives most when risking them,
as appears to be the case with these swiftly skimming Sun Valley skiers.

keep one within reasonable limitations. Everyone has his weakness and everyone must be vigilant in the practice of "the golden mean" or of abstinence when necessary to maintain enjoyment on a rational level and to avoid the disgust and remorse that comes from unbridled appetite.

The enjoyment of life does not always come spontaneously. There is something deliberate and adventuresome in it. Apart from the elemental gratification in sensory pleasure, such as the feeling of a cool breeze on a hot day or of satisfying one's hunger or of relief at the end of a busy day, there are many pleasures which require some advertence and attention to the subject. One can learn much from others who have learned to discriminate and to pause in the presence of an object or activity which is worthy of consideration.

Enjoyment in life usually requires advance planning. If things are done on the spur of the moment there is no assurance of their success. And if one depends upon special inspiration time will march on before we know it. Anniversaries, birthdays, social gatherings, picnics and projects of any kind from which one hopes to derive recreation and enjoyment or to bring enjoyment to others must be planned well in advance.

So often people say, "This year things are going to be different. We are going to take time out to enjoy ourselves. We must invite in some of our friends and fulfill our social obligations. Let us not forget our wedding anniversary or let the children's birthdays go by without something special." Then they become so engrossed in daily drudgery or in various kinds of immediate demands that another year rolls around with nothing to show for their good resolutions.

The fact that enjoyment takes effort and advance planning is precisely the reason why so many people lead drab and uninteresting lives. They see only the effort and regard it as a hurdle too strenuous to take for an unknown reward. Taking up a book, attending a series of lectures or concerts, learning to appreciate good music and fine art, going away for a trip—all these things seem to involve bother and a needless expenditure of time and energy. To many persons the cultivation of a hobby appears to be the sign of a slightly queer mentality. But one must make the effort, or grow stale.

Learning to enjoy life is like learning to eat. Most children have to be forced to eat a variety of foods, and those who resist often grow up unable to relish anything else. The old saying "Variety delights" is effective only if one is willing to try variety.

For one's mental peace and equilibrium it should be understood that enjoyment is but one facet of life. It is not an absolute but is relative to many factors. The person who starts out with the idea that all of life is "a bowl of cherries," that there is a magic key to its fun and that he is entitled to all and every pleasure that he can get, is doomed to disappointment. The fact is that life is full of sorrow, pain, disappointment and unalloyed drudgery. We must recognize this and be prepared to accept our share and perhaps more than our share.

As life shapes up, these things are unevenly divided, but no one can say in what proportions. Many individuals who seem to be riding the crest of life and drinking its pleasures like the favorites of the gods suffer deeply in one way or the other. Many who carry a heavy burden of sorrow or physical ailment often enjoy a profound inner peace and love life even while they contemplate deliverance into the eternal presence of God.

There are conditions also under which the enjoyment of life

is all but impossible. Under intense sickness and pain we cannot speak of enjoyment. Under a profound sense of injustice or with the mental nausea that comes from a sense of unfairness or of disappointment from which there is no apparent escape joy goes out of life, and one must use special remedies and invoke special considerations to avoid the permanent injury of mental shock and despair.

Even within normal conditions of life the average person has to face problems and obligations which are not exactly pleasant. The person who flees a situation because it is not pleasant will be kept in flight through a large part of his or her existence. Such people cannot possibly enjoy life. The capacity to enjoy is the reverse side of the capacity to suffer and can often be measured in the same proportion. The mature person must be prepared for both, to accept both in a spirit of understanding, to survive both in integrity of soul and to give glory to God through a recognition that His power and beauty are manifested in the storm cloud as well as in sunshine.

Certain temperaments are confronted with the difficulty of being either in the heights or the depths. They find it difficult to live in the "golden mean." When things go well with them their enthusiasm knows no bounds. With the first reverse they are ready to quit this life. Insofar as these reactions are physical, there is no absolute solution or cure. Nevertheless we can help ourselves considerably, particularly through a discipline of decisions.

The panorama of personal experience is much like the weather. It changes. To act or to make decisions under the stress of a particular mood or moment is to be unrealistic. One can be reasonably certain that every pleasure will pass, but so will most pains, even those which lead to the grave. The sensible person will take both in stride and measure as part of the divine plan and part of the richness of life.

The basic element of human enjoyment is not physical or sensual pleasure although this is not to be ruled out of legitimate consideration. Nor is it merely a matter of temperamental inclination or preference. It consists rather in an evaluation and appreciation of an intellectual and cultural character—a recognition of the truth, the goodness and the beauty of things as the gifts of God.

The enjoyment of a cup of cold water—which can be a matter of truly great enjoyment—has far deeper significance than merely quenching one's thirst. It partakes of the nature of gratitude. The enjoyment of a beautiful sunset comes not merely from the witnessing of many colors in afterglow but in conveying an impression of eternity. The intimate relations of man and wife in the procreative act give rise to a pleasure which extends far beyond that of sensual pleasure and finds its meaning in the expression of a great mutual love.

One suffers and sacrifices gladly, even with pleasure, if the loss serves a good cause. And the greatest of all openhearted enjoyment is that which comes with the consciousness that one is sharing a gift and bringing joy to another—be it man or God. ◆

A pleasurable use of ice—for other than cooling beverages—is demonstrated by these skaters at Sun Valley, Idaho.

THE *Superiority* OF MODERN WOMAN

by Ashley Montagu

More and more women have invaded fields from which their supposed physical, mental or psychological limitations once barred them. With increasing opportunities and a formidable record of success in competition with men, women are now laying claim not only to equality but even to superiority. By recognizing the fields of their superiority, women can attain their proper place in society and perform vital functions for the benefit of mankind in this no-longer-a-man's world.

Woman superior to man? This is a new idea. There have been people who have cogently, but apparently not convincingly, argued that women were as good as men, but I do not recall anyone who has publicly provided the evidence or even argued that women were better than or superior to men.

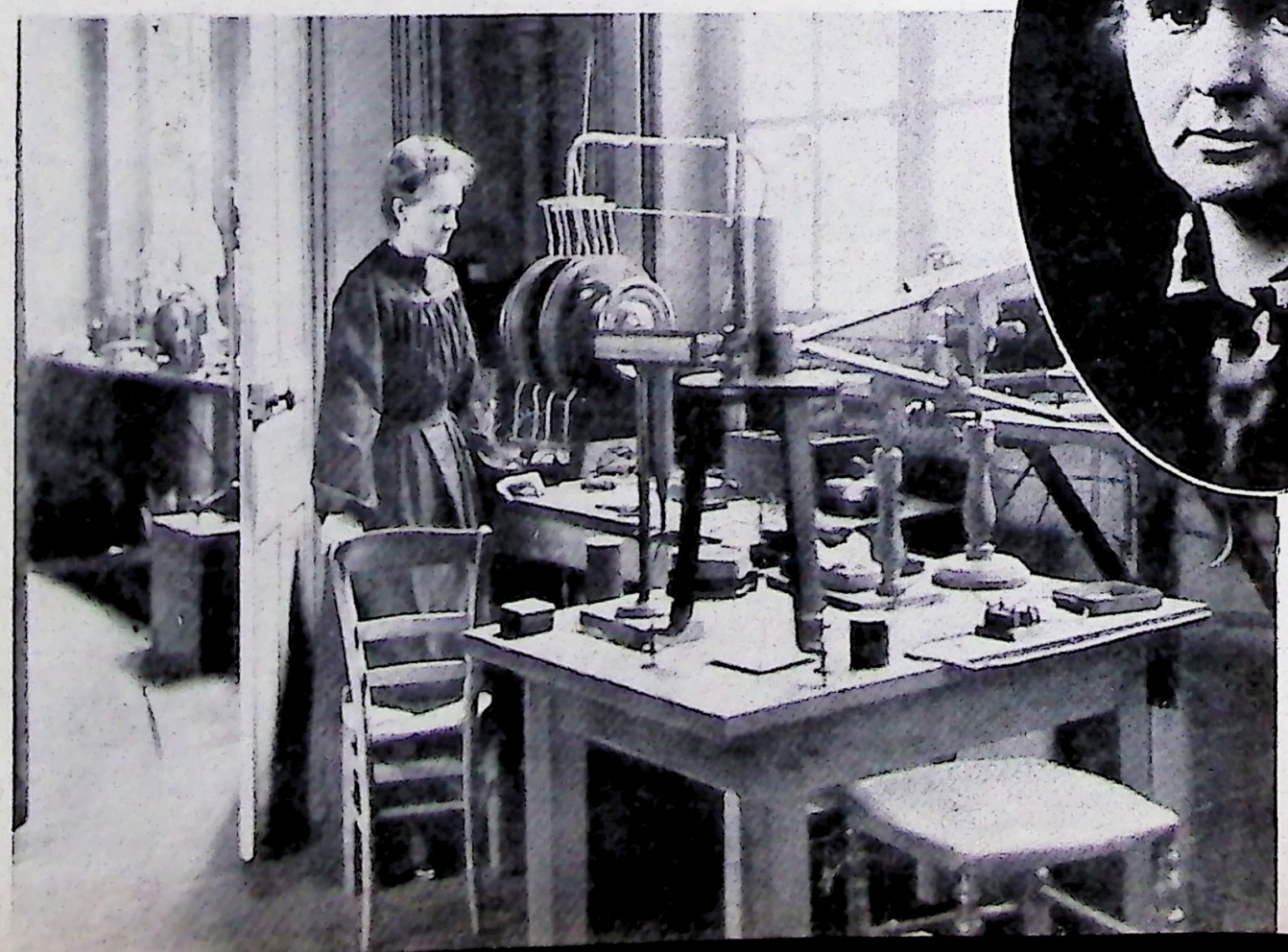
How indeed could one argue such a case in the face of all the evidence to the contrary? Is it not a fact that by far the largest number of geniuses, great painters, poets, philosophers, scientists, etc., etc. have been men and that women have made by comparison a very poor showing? Clearly isn't the superiority with men? Where are the Leonardos, the Michelangelos, the Shakespeares, the Donnes, the Galileos, the Whiteheads, the Kants, the Bachs, *et al.* of the feminine sex?

In fields in which women have excelled, in poetry and the novel, how many poets and novelists of the really first rank have there been? Haven't well-bred young women been educated for centuries in music? And how many among them have been great composers or instrumentalists? Composers—none of the first rank. Instrumentalists—well, in the recent period there have been such accomplished artists as Myra Hess and Wanda Landowska.

The Royal Society of London has at last opened its doors and admitted women to the highest honor which it is in the power of the English scientific world to bestow—the Fellowship of the Royal Society. I well remember that when I was a youth—less than a quarter-century ago—it was considered inconceivable that any woman would ever have brains enough to attain great distinction in science. Madame Curie was an exception. But the half dozen women Fellows of the Royal Society in England are not. Nor is Lise Meitner. And Madame Curie no longer remains the only woman to share in the Nobel Prize award for science. There is Marie Curie's daughter, Irene Joliot-Curie, and there is Gerty Cory (1947) for physiology and medicine.

Nobel prizes in literature have gone to Selma Lagerlof, Grazia Deledda, Sigrid Undset, Pearl Buck, and Gabriela Mistral. As an artist Mary Cassatt (1845-1926) was every bit as good as her great French friends Degas and Manet considered her to be, but it has taken the rest of the world another 50 years grudgingly to admit it. Among contemporaries Georgia O'Keeffe can hold her own with the best.

It is not however going to be any part of this article to show that women are about to emerge as superior scientists, musicians, painters or the like. I believe that in these fields they may emerge as equally good, though possibly not in as large numbers as men, largely because the motivations and aspirations of most women will continue to be directed elsewhere. But what must be pointed out is that women are, in fact, just beginning to emerge from



Marie Curie set an early example for modern woman's entry into "masculine" domains. Forced to leave her native Poland for revolutionary activities, she earned her degree in science in Paris and married a physics professor there. Credited with the discovery of radium, she and her husband shared a Nobel prize in 1903 with another physicist. After the death of her husband, Marie Curie replaced him as professor at the Sorbonne, and received another Nobel prize, for chemistry, in 1911.

the period of subjection when they were treated in a manner not unlike that still meted out to the Negro in the Western world.

The biggest dent in this series of myths was made by World War I when women were for the first time called upon to replace men in occupations which were formerly the exclusive preserve of men. They became bus drivers, conductors, factory workers, farm workers, laborers, supervisors, executive officers and did a great many other jobs at which many had believed they could never work. At first it was said that they didn't do as well as men, then it was grudgingly admitted that they weren't so bad, and by the time the war was over many employers were reluctant to exchange their women employees for men!

But the truth was out—women could do as well as men in most of the fields which had been considered forever closed to them because of their alleged natural incapacities, and in many fields, particularly where delicate precision work was involved, they had proved themselves superior to men. From 1918 to 1939 the period for women was one essentially of consolidation of gains so that by the time that World War II broke out there was no hesitation on the part of anyone in calling upon women to serve in the civilian roles of men and in many cases also in the armed services.

But women have a long way to go before they reach full emancipation—emancipation from the myths from which they themselves suffer. It is of course untrue that women have smaller brains than men. The fact is that in proportion to body weight they have larger brains than men; but this fact is in itself of no importance because within the limits of normal variation of brain size and weight there exists no relation between these factors and intelligence.

Women have been conditioned to believe that they are inferior to men, and they have assumed that what everyone believes is a fact of nature, and as men occupy the superior positions in almost all societies this superiority is taken to be a natural one. "Woman's place is in the home" and man's place is in the counting house and on the board of directors. "Women should not meddle in men's affairs."

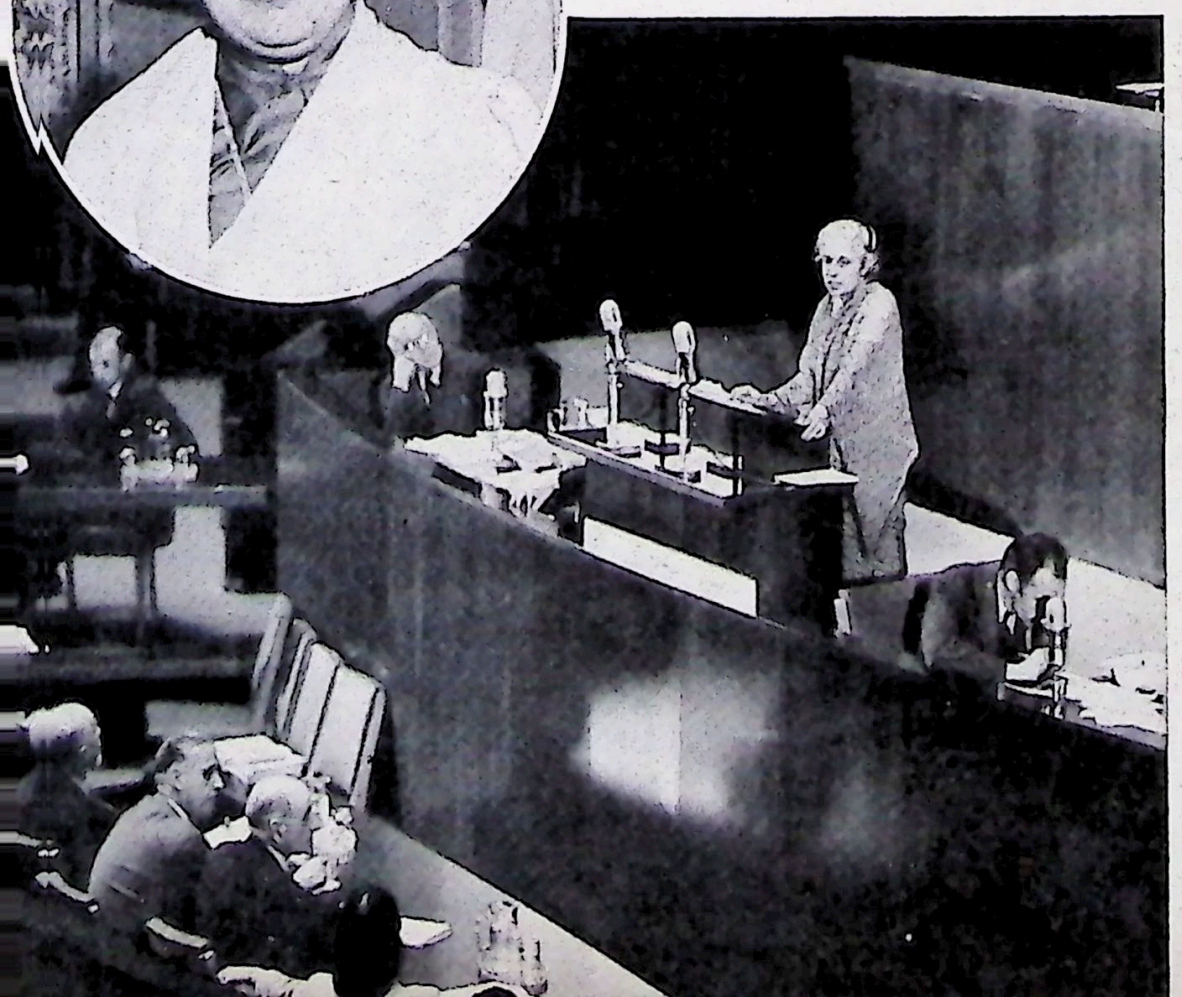
And yet the world does move. Some women have become Members of Parliament and even attained Cabinet rank. In the United States they have even got as far as the Senate. They have participated in peace conferences, but it is still inconceivable

Jane Addams had both executive abilities and those humanitarian sentiments in which women excel, a rare combination. Founder in 1889 of the famed Hull House social settlement in Chicago, she was also a writer and lecturer, held public office, became a leader of many international women's organizations, and won the Nobel peace prize.

Courage and sympathy in the face of suffering is one facet of woman's superiority. A lonely young nurse in the bush country of Australia, Sister Elizabeth Kenny hit upon a new method of treating polio, and despite opposition saw this treatment adopted throughout the world.

Eleanor Roosevelt, possibly the most famous woman of our time, has won the respect of men for her intellect, and the love of the world for her humanity. As Chairman for the Commission on Human Rights in the UN and a symbol of American good-will, Mrs. Roosevelt has helped spread kindness and understanding throughout the world.

A symbol of the revolutionary change in modern India is Madame Vijaya Lakshmi Pandit, sister of Prime Minister Nehru. Ambassador to the U.S., this new woman of a new nation has achieved international renown.



"Polite" literature—long the province of women—was scorned by Pearl Buck (shown receiving 1938 Nobel prize from Gustav V of Sweden) who wrote earthily about China, where she taught.

to most persons that there should ever be a woman Prime Minister or President. Yet that day too will come.

Woman has successfully passed through the abolition period, the abolition of her thraldom to man; she has now to pass successfully through the period of emancipation, the freeing of herself from the myth of inferiority and the realization of her potentialities to the fullest.

It is because women have had to be so unselfish and forbearing and self-sacrificing and maternal that they possess a deeper understanding than men of what it is to be human. What is so frequently termed feminine indecision, the inability of women to make up their minds is in fact an inverse reflection of the trigger-thinking of men. Every salesgirl prefers the male customer because women take time to think about what they are buying, and the male usually "hasn't sense enough to do so."

A Pulitzer prize-winning reporter who manages to look like a model even under combat conditions is Marguerite Higgins, whose activity as war correspondent in Korea broke down many "no-female" prejudices.

Women don't think in terms of "Yes" or "No." Life isn't as simple as all that—except to males. Men tend to think in terms of the all-or-none principle, in terms of black and white. Women are more ready to make adjustments, to consider the alternative possibilities and see the other colors and gradations in the range between black and white.

By comparison with the deep involvement of women in living, men appear to be only superficially so. Compare the love of a male for a female with love of the female for the male. It is sometimes the difference between a rivulet and a great deep ocean. Men often act as if they haven't been adequately loved, as if they had been frustrated and rendered hostile; becoming aggressive they say that aggressiveness is natural and women are inferior in this respect because they tend to be gentle and unaggressive!

But it is precisely in this capacity to love, this unaggressiveness that the superiority of women to men is demonstrated, for whether it be natural to be loving and cooperative or not, so far as the human species is concerned its evolutionary destiny, its very survival is more closely tied to this capacity for love and cooperation than with any other.

This is of course where women can realize their power for

Novelist, lecturer, radio and TV commentator, Fannie Hurst has been in the public eye since 1914. Happily married for many years she also found time to become a crusader and ardent feminist.

good in the world and make their greatest gains. *It is the function of women to teach men how to be human.* Women must not permit themselves to be deviated from this function by those who tell them that their place is in the home in subservient relation to man. It is indeed in the home that the foundations of the kind of world in which we live are laid, and in this sense it will always remain true that the hand that rocks the cradle is the hand that rules the world. It is in this sense that women must assume the job of making men who will know how to make a world fit for human beings to live in. The greatest single step forward in this direction will be made when women consciously assume this task—the task of teaching their children to be like themselves, loving and cooperative.

As for geniuses I think that almost everyone will agree that there have been more geniuses for being human among women

Woman jurists, such as Judge Mildred Lillie of Los Angeles, have helped overcome the old superstition about woman's lack of judgment, and have been especially able in dealing with human as well as legalistic considerations.

than there have among men. This after all is the true genius of women, and it is because we have not valued the qualities for being human anywhere near as high as we have valued those for accomplishment in the arts and sciences that we have almost forgotten them.

Surely the most valuable quality in any human being is his capacity for being loving and cooperative. We have been placing our emphases on the wrong values—it is time we recognized what every man and every woman at the very least subconsiously knows—the value of being loving and the value of those who can teach this better than anyone else.

Physically and psychically women are by far the superiors of men. The old chestnut about women being more emotional than men has been forever destroyed by the facts of two great wars. Women under blockade, heavy bombardment, concentration camp confinement and similar rigors withstand them vastly more successfully than men. The psychiatric casualties of civilian populations under such conditions are mostly masculine, and there are more men in our mental hospitals than there are women. The steady hand at the helm is the hand that has had the practice at rocking the cradle.

Because of their greater size and weight men are physically more powerful than women—which is not the same thing as saying that they are stronger. A man of the same size and weight as a woman of comparable background and occupational status would probably not be any more powerful than a woman. As far as constitutional strength is concerned women are stronger than men. Though women are more frequently ill than men, they recover from illness more easily and more frequently.

Women, in short, are fundamentally more resistant than men. With the exception of the organ systems subserving the functions of reproduction, women suffer much less frequently than men from the serious disorders which affect mankind. With the exception of India, women everywhere live longer than men.

The myth of masculine superiority once played such havoc with the facts that in the 19th century it was frequently denied by psychiatrists that the superior male could ever suffer from hysteria. Today it is fairly well known that males suffer from hysteria and hysteriform conditions with a preponderance over the female of seven to one! Epilepsy is much more frequent in males, and stuttering has an incidence of eight to one.

To the unbiased student of the facts there can no longer remain any doubt of the constitutional superiority of the female. I hope that I have removed any remaining doubts about her psychological superiority where psychological superiority most counts, namely

Anna Rosenberg began a career of public service with N.R.A. in 1934, specialized in military problems during World War II, and became Assistant Secretary of Defense during the Korean conflict. Her achievements are added proof that woman's place need not be limited to the home.

Playwright ("The Women"), congresswoman, journalist ("Vogue," "Vanity Fair") and currently U.S. Ambassador to Italy is Clare Boothe Luce. She has used her knowledge of women's tastes, her business experience, and her feminine tact to make not one but several careers while, like many other successful women, maintaining a successful marriage.

Tennis, golf and swimming champion, record-setting star of the 1932 U. S. Olympic team, the late Babe Didrikson Zaharias (above) was a symbol of physical courage in her battle against cancer. At right is another woman famous for her courage, Jacqueline Cochran, decorated by six governments, first woman to fly through the sound barrier, and holder of more records than any active pilot.

As President of Barnard College, Mrs. Millicent C. McIntosh feels that her students' education need not be patterned after men's, and that the family circle is a legitimate area of expression for education. Mrs. McIntosh holds seven honorary doctorates and many awards for her services in the field of education. Married to a professor since 1932, she has five children.

One of the leading contraltos of the world, Marian Anderson overcame many handicaps to attain her present position. Money collected from a church concert she gave enabled her to begin her musical studies.

in a human being's capacity for loving other human beings.

I think we have overemphasized the value of intellectual qualities and grossly underemphasized the value of the qualities of humanity which women possess to such a high degree. I hope I shall not be taken for an anti-intellectual when I say that intellect without humanity is not good enough and that what the world is suffering from at the present time is not so much an overabundance of intellect as an insufficiency of humanity. Consider men like Stalin and Hitler. These are the extreme cases. What these men lacked was the capacity to love. What they possessed in so eminent a degree was the capacity to hate. It is not for nothing that the Bolsheviks attempted to abolish the family and masculinize women, while the Nazis made informers of children against their parents and put the state so much before the family that it became a behemoth which well-nigh destroyed everyone who was victimized by it.

We need more persons who will love and less who will hate and we need to understand how we can produce them, for if we don't try to understand how we may do so we shall continue to flounder in the morass of misunderstanding which frustrated love creates. Frustrated love, the frustration of the tendencies to love with which the infant is born constitutes hostility.

Hatred is love frustrated. This is what too many men suffer from and an insufficient number of women recognize, or at least too many women behave as if they didn't recognize it.

What most women have discovered is that the much-bruited superiority of the male isn't all that it's cracked up to be. The male doesn't seem to be as wise and as steady as they were taught

to believe. But there appears to be a conspiracy of silence on this subject. Perhaps women feel that men ought to be maintained in the illusion of their superiority because it might not be good for them or the world to learn the truth.

In this sense this article perhaps should have been entitled "What Every Woman Knows." But I'm not sure that every woman knows it. What I am sure of is that many women don't appear to know it and that there are even many women who are horrified at the thought that anyone can entertain the idea that women are anything but inferior to men. This sort of childishness does no one any good.

The world is in a mess. Men without any assistance from women have created it, and they have created it not because they have been failed by women but because men have never really given women a chance to serve them as they are best equipped to do—by teaching men how to love their fellow men.

Men have had a long run for their money in running the affairs of the world. It is time that women realized that men will continue to run the world for some time yet and that they can best assist men to run it more humanely by teaching them when young what humanity means. Men will thus not feel that they are being demoted but rather that their potentialities for good are so much more increased. What is more important, instead of feeling hostile towards women they will for the first time learn to appreciate them at their proper worth.

There is an old Spanish proverb which has it that a good wife is the workmanship of a good husband. Maybe. But of one thing we can be certain: a good husband is the workmanship of a good mother.

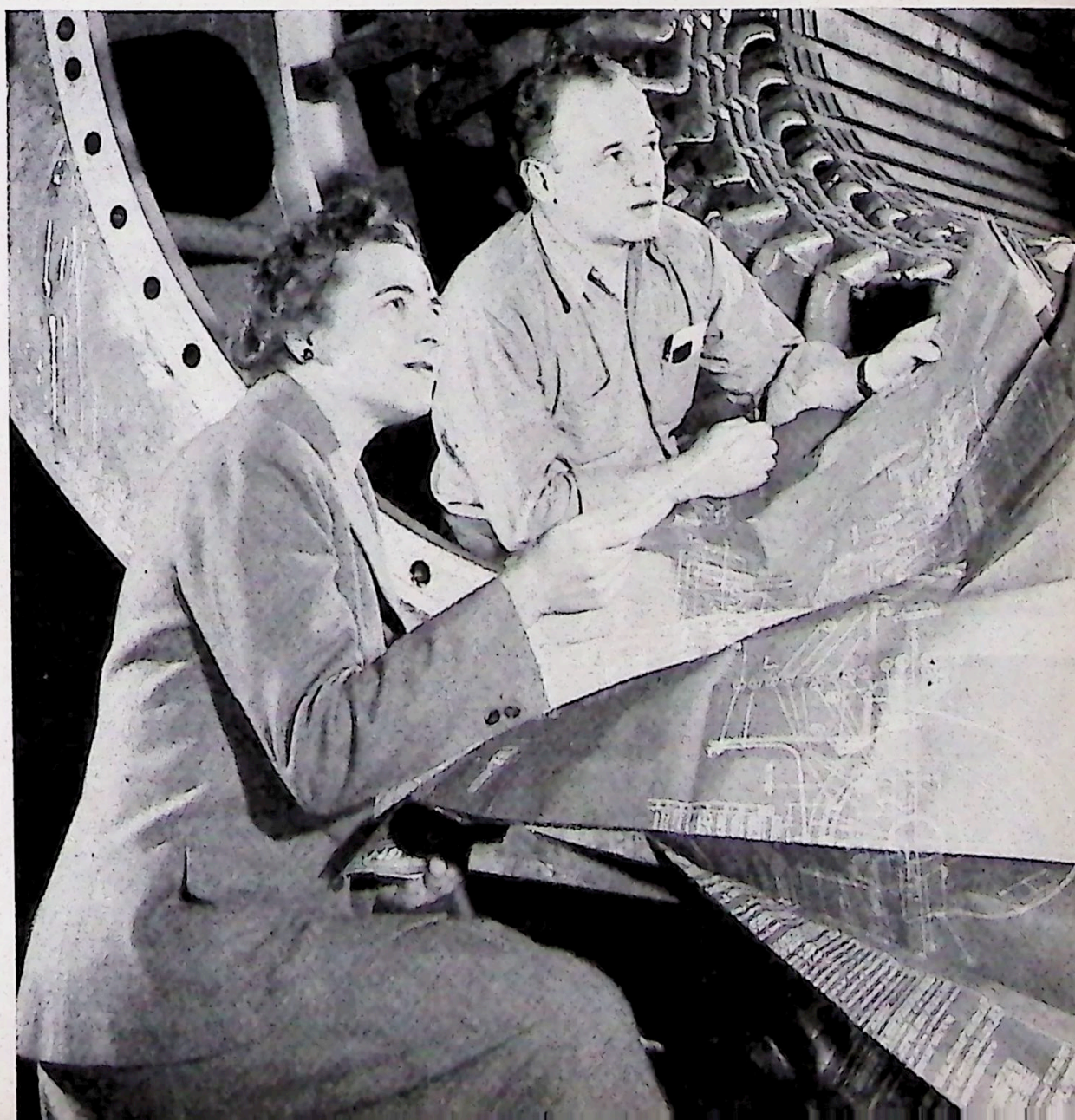
The best of all ways in which men can help themselves is to help women realize themselves. This way both sexes will come for the first time fully into their own, and the world of mankind may then look forward to a happier history than it has thus far enjoyed. ◆

Prima ballerina assoluta of the Sadler's Wells Ballet, successor of Markova and famous in her own right, Margot Fonteyn made her debut in 1934. She has appeared in one film, made many tours, and was honored by the British government.

◀ *Barred from stardom at first by her lack of self-confidence, Katherine Cornell has become one of the most important American actresses. Her roles, ranging from Shaw to Shakespeare, have complemented her interesting life.*

◀ *Mrs. Dore Schary (painter Miriam Svet) is the wife of the well-known motion picture producer as well as mother of three children. In recent years her work has been successfully exhibited in one-woman shows.*

Typical of women who have entered the professions hitherto regarded as the province of men is Miss Emma Barth, an engineer, who feels that gender is irrelevant to engineering ability.



Helen Keller

SYMBOL OF COURAGE

"I have four things to learn in life," wrote Helen Keller in 1894, "to think clearly without hurry or confusion, to love everybody sincerely, to act in everything with the highest motives, and to trust in dear God unhesitatingly." The life of Helen Keller has been dedicated to these ideals and is a revelation of her profound capacity for faith.

She was born in 1880 in Tuscumbia, a small town in northern Alabama. Her ancestors were of Swiss descent; her grandfather had settled on a large plantation in Alabama. A vigorous man, he rode horseback once a year from Tuscumbia to Philadelphia to buy supplies. Her father distinguished himself as a Confederate officer during the Civil War. Helen's mother, younger than her husband, was warm-hearted and understanding and, as Helen still remembers, a great comfort in periods of crisis and illness.

Helen's early childhood was normal. She appeared to be exceptionally bright and eager for new experiences. Unusually precocious, she would delight her parents by imitating adults.

Then came her sickness—a congestion of the stomach and the brain—which brought her near death. When she finally recovered, she was blind, deaf and unable to speak. Gone was the bright, buzzing world she had known; she found herself, instead, in a dark, silent cave, as it were, from which there appeared to be no way out. The growing realization of the full extent of her handicap overwhelmed her. She became wild and temperamental.

There were no schools for the blind and deaf in Alabama, but one day her worried parents heard about a famous oculist in Baltimore. He examined the child, and although he could not help her, he suggested that perhaps Dr. Alexander Graham Bell could. The family went to Washington and visited the sympathetic Dr. Bell, who told the Kellers about the notable work for the blind carried out by the Perkins Institution in Boston. Within a year the institution sent a teacher to Helen.

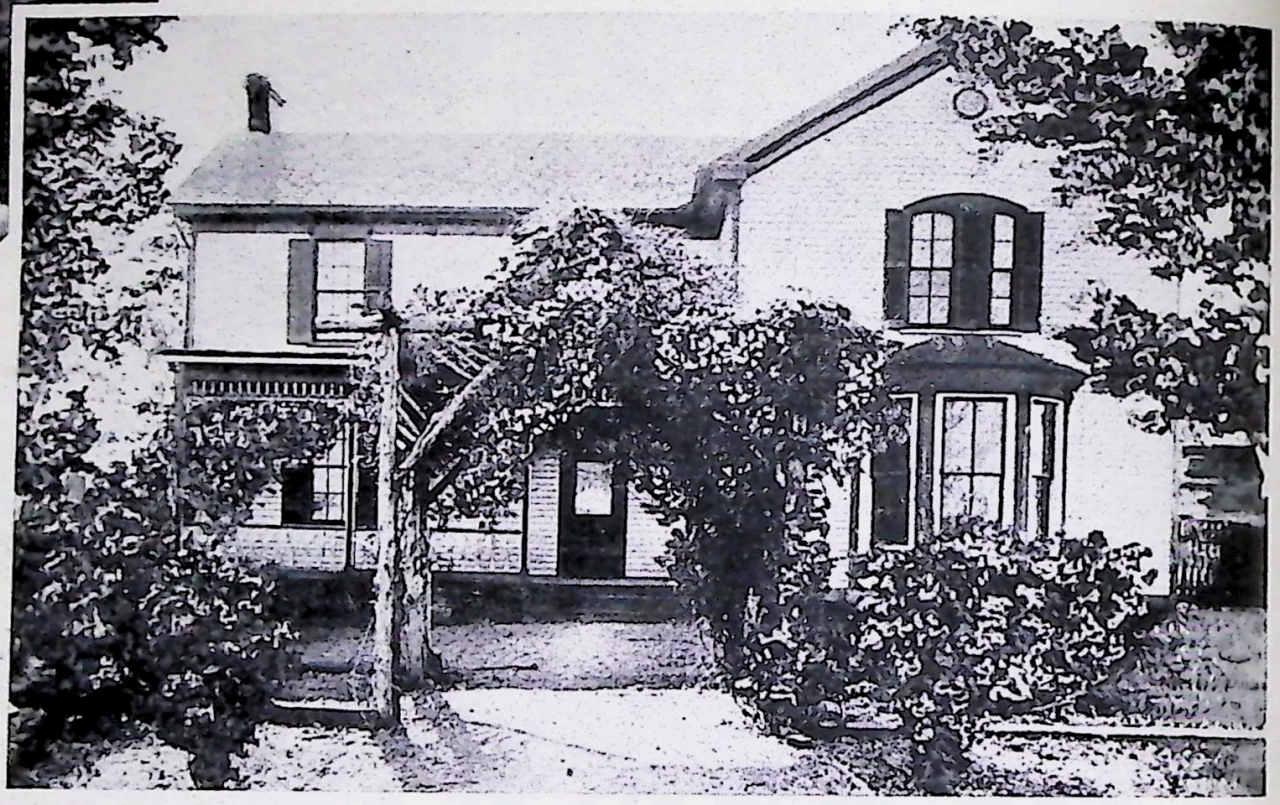
Meeting Anne Sullivan was the most important event in Helen Keller's life. Seldom in history did such a close relationship between teacher and pupil develop. Anne Sullivan became more than her pupil's intellectual guide; she taught her lessons that could not be found in textbooks. Through Miss Sullivan, Helen learned the magic of words and rediscovered the world around her. Anne's dedication was both a challenge and an inspiration to her young companion.

Anne Sullivan taught Helen the manual alphabet as well as Braille. The girl learned how words were uttered by placing her fingers on the throat and lips of her teacher. Eventually she herself was able to talk again. She mastered the typewriter, too, and became a competent writer. No wonder Mark Twain remarked that the two most remarkable persons of the 19th Century were Napoleon and Helen Keller.

Young Helen wanted a college education. She had heard about Radcliffe's high academic standards and was determined to become a student there. After passing rigorous examinations she enrolled as a freshman. Competing with students who could hear and see was not easy, but Anne Sullivan was always at her side, laboriously spelling into her hand lectures and classroom dis-

The joys of knowledge are at the fingertips of Helen Keller. (Portrait by Karsh)

Alone in her dark, private world, seven-year-old Helen sits with her pet. In the same year, 1887, Anne Sullivan came to Alabama to help the child overcome her terrible physical handicaps.

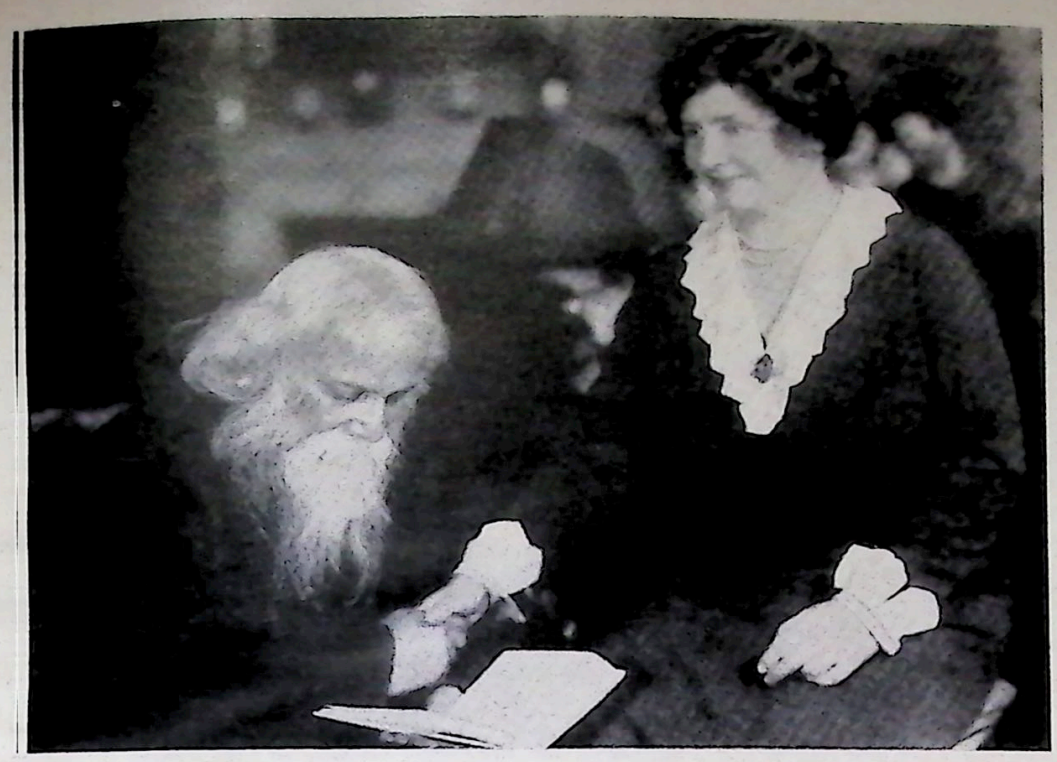


Helen's birthplace, in Tuscumbia, Ala., is now a public shrine.

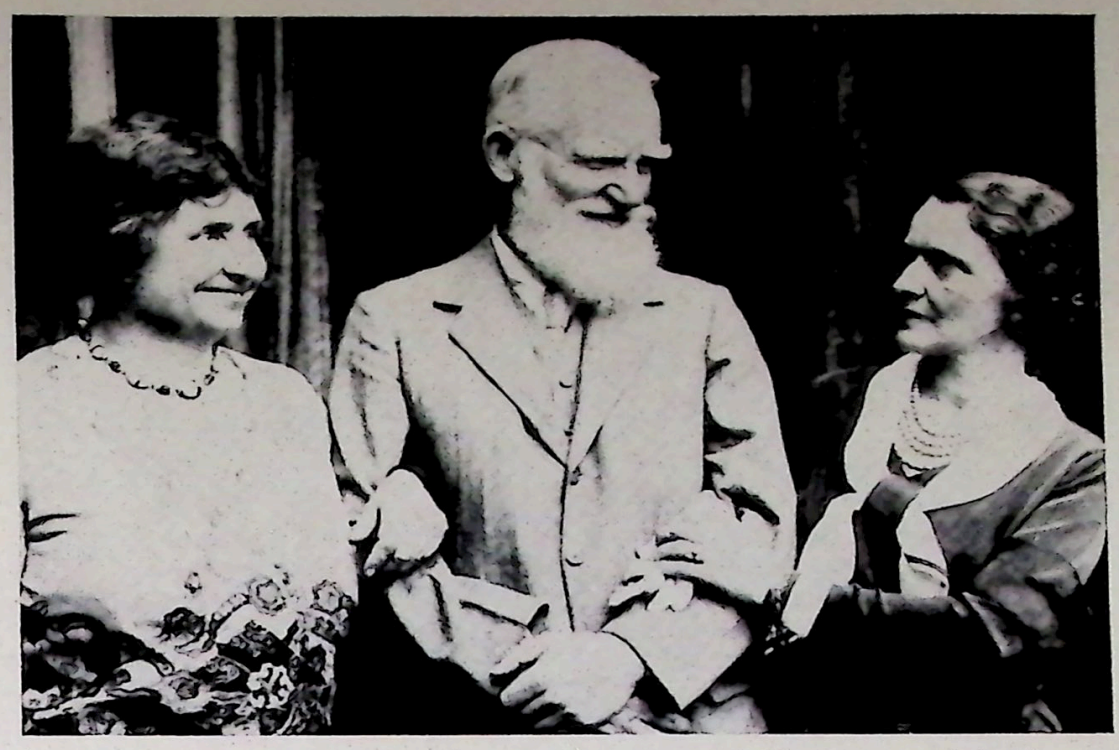
Developing a deep love of art, Helen admires copy of the famous statue, "Winged Victory" with her fingers.

Helen talks with Alexander Graham Bell, who brought Anne Sullivan to teach her.

Anne Sullivan Macy, the great teacher, speaks with Helen (in the 1920's) through their hands.



The Indian poet, Tagore, visits Helen in 1930.



Lady Astor and the late G.B.S. were two of Helen's many friends.

cussions. Using the Braille system, Helen was able to keep up with her studies. Her professors were gratified by her intense interest; when she was especially impressed by a lecture her face would be radiant.

In the classics she found stories and ideas which stimulated her imagination and enabled her to participate vicariously in the great adventures of literature. Shakespeare, Goethe, and other great writers brought drama and wisdom into her life and revealed to her the compensations of the active intellect.

In 1904 Helen graduated from Radcliffe with high honors. She had discovered that determination and perseverance could accomplish miracles. She was ready now to face the world.

From personal experience she knew how the blind felt and how they could be helped. She now began to work wholeheartedly on their behalf—and with notable success. She was influential

Miss Keller was thrilled to meet Nehru last year. Indian press hailed her as "America's greatest gift to India."

Helen Keller, 73, meets President Eisenhower and "sees" him with her fingers. Her longtime companion, Polly Thomson, served as interpreter by using the manual alphabet to pass on his remarks.

in establishing the Massachusetts Commission for the Blind, and over the years she has raised more money for the American Foundation for the Blind than any other individual.

She has toured many nations on missions for the blind and has lectured in more than 25 countries. When she was 75 years old she embarked upon a 40,000-mile journey to India, Pakistan, Burma, the Philippines and Japan. Everywhere she was welcomed enthusiastically. Thousands of Japanese, for example, waited for her at the Tokyo airport and cheered her when she arrived. To them—and to millions of others—she was, and remains, a symbol of man's unconquerable spirit. This is what the great philosopher and psychologist, William James, meant when he remarked that she was a "blessing."

To meet Helen Keller is an unforgettable experience. Her face is amazingly animated, and she expresses herself vigorously. She loves outings and has a special fondness for sailing. Though she cannot see them, she marvels at the beauties of nature. With her deep capacity for appreciation she regards each day as a new adventure. Her sense of humor is keen. When a great scholar told her that the only facts known about Shakespeare were that he was baptized, married, and that he died, she remarked that it appeared that Shakespeare had at least done all the essential things.

Her love of human beings is boundless. "She has not ever learned righteous indignation," wrote essayist Charles Dudley

Here 75, Helen Keller takes a moment to enjoy the scent of roses and the company of her German Shepherd—a pet, and not a seeing-eye dog. She had recently completed a 40,000-mile tour on behalf of the blind.

Helen Keller follows the guide-rail on t grounds of her Westport, Conn. home. symbol of courage throughout the world Miss Keller has never spared herself ti or effort in helping other unfortunates

In the kitchen of her home, Miss Keller squeezes orange juice for breakfast. An easy task for those who can see, even this constitutes a challenge to the sightless.

In 1955 she became the first woman to receive an honorary degree from Harvard. Harvard President Pusey also awarded degrees to Chancellor Konrad Adenauer, left, and Dr. James B. Conant, right.

Warner in 1896. "Some time ago when a policeman shot dead her dog, a dearly loved daily companion, she found in her forgiving heart no condemnation for the man; she only said, 'If he had only known what a good dog she was, he wouldn't have shot her.' "

The death of Anne Sullivan Macy in 1936 was a great blow to Miss Keller. But she has a fervent faith in immortality, and Anne's indomitable spirit lives on in her most famous pupil. Since 1914 she has had the devoted companionship of Miss Polly Thomson, who has played an increasingly important part in her life.

Age has not curbed Helen Keller's optimism. She does not dwell upon the past but looks forward to the time when the lot of the handicapped and the underprivileged will be happier. She visualizes a world in which suffering and poverty will be eliminated, and is especially interested in the abolition of urban slums.

A famous author, Miss Keller has written such inspiring books as *The Story of My Life, Optimism, The World I Live In, Out of the Dark, Midstream: My Later Life, Journal,* and *Let Us Have Faith.* She lives a gregarious life and has known Mark Twain, Franklin D. Roosevelt, Dwight D. Eisenhower, and many famous persons.

Many foreign governments, including Brazil, France and Lebanon, have decorated her. She has also been given the Americas Award for Inter-American Unity, the Gold Medal Award from the National Institute of Social Sciences, and many similar honors. A number of colleges have conferred honorary degrees upon her. Her birthplace in Tuscumbia has become a public shrine visited by people from many nations.

Today she lives in a white frame house near New York City, and spends her time writing and gardening. Letters come to her from all over the world, and she is never too busy to reply. She takes a great interest in current affairs and is a constant reader, not only of modern literature but also of her beloved classics.

Her accomplishments as humanitarian, writer, lecturer and human being are an endless source of inspiration and courage. She has proved that love, faith and persistence can overcome the severest handicap, the most agonizing disaster, and that out of adversity can come compassion, understanding, and greatness. ♦

Talking Book Records and Machine, distributed by the Library of Congress for use by the blind, are shown to Misses Keller and Thomson by Robert Barnett, director of the American Foundation for the Blind.

Miss Keller visits handicapped children in Rome just after the war.

from the Wisdom of

HELEN KELLER

People who think that all sensations reach us through the eye and the ear have expressed surprise that I should notice any difference, except possibly the absence of pavements, between walking in city streets and in country roads. They forget that my whole body is alive to the conditions about me. The rumble and roar of the city smite the nerves of my face, and I feel the ceaseless tramp of an unseen multitude and the dissonant tumult frets my spirit. The grinding of heavy wagons on hard pavements and the monotonous clangor of machinery are all the more torturing to the nerves if one's attention is not diverted by the panorama that is always present to people who can see . . .

It seems to me that there is in each of us a capacity to comprehend the impressions and emotions which have been experienced by mankind from the beginning. Each individual has a subconscious memory of the green earth and murmuring waters, and blindness and deafness cannot rob him of this gift from past generations. This inherited capacity is a sort of sixth sense, a soul-sense which sees, hears, feels, all in one . . .

Is it not true that my life with all its limitations touches at many points the life of the World Beautiful? Everything has its wonders, even darkness and silence, and I learn, whatever state I may be in, therein to be content . . .

Sometimes, it is true, a sense of isolation enfolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond there is light, and music, and sweet companionship; but I may not enter. Fate, silent, pitiless, bars the way. Fain would I question his imperious decree; for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile and whispers, "There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness . . .

My friends have made the story of my life. In a thousand ways they have turned my limitations into beautiful privileges, and enabled me to walk serene and happy in the shadow cast by my deprivation . . .

Those are red-letter days in our lives when we meet people who thrill us like a fine poem, people whose handshake is brimful of unspoken sympathy and whose sweet, rich natures impart to our eager, impatient spirits a wonderful restfulness which, in its essence, is divine. The perplexities, irritations and worries that have absorbed us pass like unpleasant dreams, and we wake to see with new eyes and hear with new ears the beauty and harmony of God's real world. The solemn nothings that fill our everyday life blossom suddenly into bright possibilities. In a word, while such friends are near us we feel that all is well. Perhaps we never saw them before and they may never cross our life's path again; but the influence of their calm, mellow natures is a libation poured upon our discontent, and we feel its healing touch as the ocean feels the mountain stream freshening its brine . . .

The hands of those I meet are dumbly eloquent to me. The touch of some hands is an impertinence. I have met people so empty of joy, that when I clasped their frosty finger tips it seemed as if I were shaking hands with a northeast storm. Others there are whose hands have sunbeams in them, so that their grasp warms my heart. It may be only the clinging touch of a child's hand; but there is as much potential sunshine in it for me as there is in a loving glance for others. A hearty handshake or a friendly letter gives me genuine pleasure . . .

I count it one of the sweetest privileges of my life to have known and conversed with many men of genius . . .

I often think that beautiful ideas embarrass most people as much as the company of great men. They are regarded generally as far more appropriate in books and in public discourses than in the parlor or at the table. Of course, I do not refer to beautiful sentiments, but to the higher truths relating to everyday life . . .

There is nothing more beautiful than the evanescent fleeting images and sentiments presented by a language one is just becoming familiar with—ideas that flit across the mental sky, shaped and tinted by capricious fancy . . .

In a word, literature is my Utopia. Here I am not disfranchised. No barrier of the senses shuts me out from the sweet, gracious discourse of my book-friends. They talk to me without embarrassment or awkwardness. The things I have learned and the things I have been taught seem of ridiculously little importance compared with their "large loves and heavenly charities" . . .

It is wonderful how much time good people spend fighting the devil. If they would only expend the same amount of energy loving their fellow men, the devil would die in his own tracks of ennui . . .

The precious science of patience, teaches us that we should take our education as we would take a walk in the country—leisurely, our minds hospitably open to impressions of every sort. To know the thoughts and deeds that have marked man's progress is to feel the great heart-throbs of humanity through the centuries; and if one does not feel in these pulsations a heavenward striving, one must indeed be deaf to the harmonies of life . . .

It is very interesting to watch a plant grow; it is like taking part in creation. I have felt a bud "shyly doff her green hood and blossom with a silken burst of sound," while the icy fingers of the snow beat against the window-panes. What secret power, I wonder, caused this blossoming miracle? What mysterious force guided the seedling from the dark earth up to the light, through leaf and stem and bud, to glorious fulfilment in the perfect flower? Who could have dreamed that such beauty lurked in the dark earth, was latent in the tiny seed we planted? Beautiful flower, you have taught me to see a little way into the hidden heart of things. Now I understand that the darkness everywhere may hold possibilities better even than my hopes . . .

Be of good cheer. Do not think of to-day's failures, but of the success that may come to-morrow. You have set yourselves a difficult task, but you will succeed if you persevere; and you will find a joy in overcoming obstacles. Remember, no effort that we make to attain something beautiful is ever lost . . .

Portrait by Karsh of Ottawa

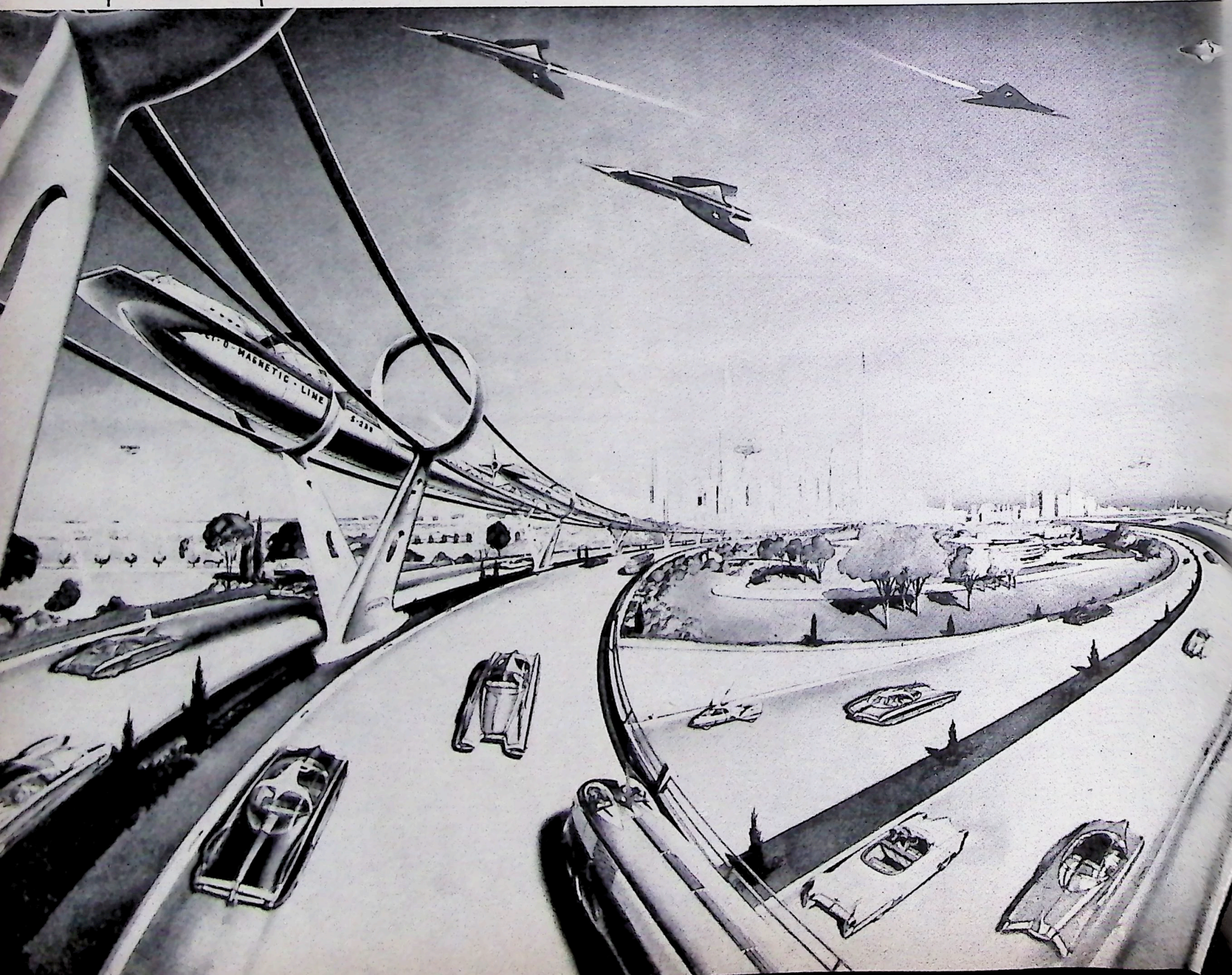
Helen Keller and Polly Thomson talk by means of the manual alphabet. By using her sensitive fingers for reading, typing, and even for "hearing" the vocal cords of others, Miss Keller has maintained firm contact with the world around her.

During the next 10 years the world will see changes as dramatic as those introduced by the industrial revolution. Technicological progress will be equal in this period to that of any previous five decades, and in its wake will come new problems. If man can foresee and meet these challenges, our way of life in 10 years could be amazingly different.

YOUR LIFE TEN YEARS FROM TODAY

by Leo Cherne

This may be the city of the future, with monorails, jets, and automatic cars streaking between the central space-ports and gleaming, modern civic centers.



The progress of these next 10 years will be as dramatic, as filled with change, as jampacked with impact for American business in the total American community as any 50 years in the entire development of civilized man.

Here are some of the things we know. Ten years from now our population will be larger by some 24 million people — that's the new market, or additional market. There will be a five-hour drop in the work week with the most fabulous increase in leisure time the civilized world has ever seen. Personal income will be up nearly 30 per cent. The output of business and service institutions will have increased another 50 per cent by then, one half again as much as business is now turning out. This is a measure of what will be available for sales.

The market will be there with its money. The institutions will be there with their products. The customer will be there with his desires. They must be brought together — they *must* be brought together, because on the other side of the coin is danger. Every year will add four per cent to our productivity, for each year we can produce the same quantity with four per cent less labor— that's without the additions to population. The things we'll sell must make 2,700,000 additional jobs this year if we are to end the year exactly where we started it, no further ahead, no records broken as in '55, no future challenges foreseen and met.

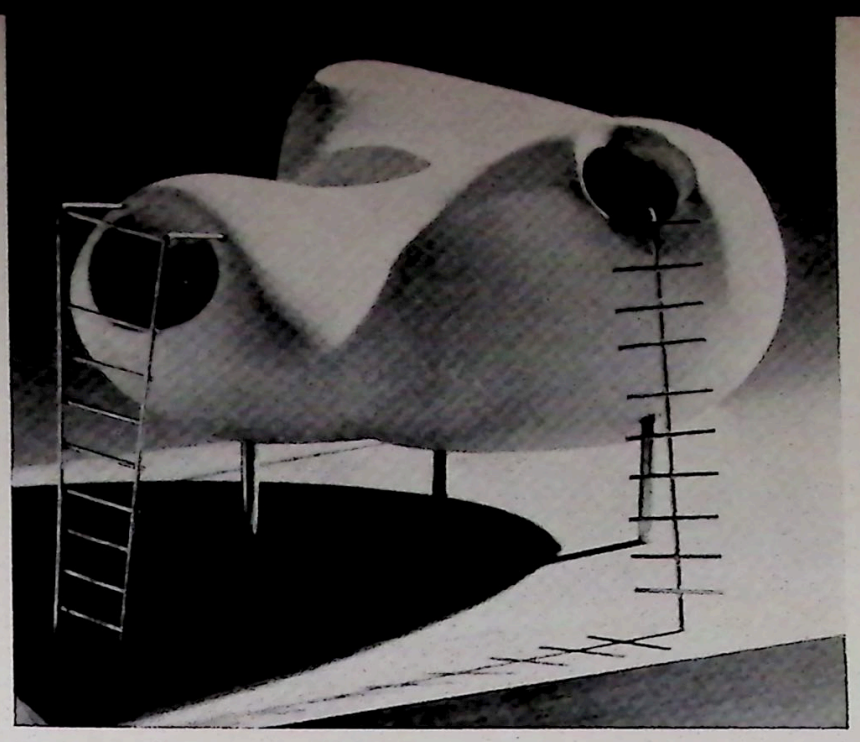
These 10 years will see a revolution in distribution as dramatic, and, in some ways, as disturbing as were the changes which were produced by the industrial revolution. We will in these 10 years finally come to an end of what is fundamentally a dead-end road of selling, the opportunity of selling more of the same in the same old way. There is literally a point at which the customer rebels against a third TV set, against 50 more horsepower that only enables the car to stand bumper to bumper with the other cars on a mad Sunday afternoon on a contrivance that some American humorist called a highway. The method of selling, the incentive to spur the mechanism, even the purpose, will, within these 10 years, undergo dramatic change as distribution is forced to make a belated effort to catch up to the fantastic new world which has already opened to production — the world of new technology.

These 10 years will see the highest prosperity level the American people have ever dreamed of. But, within this same 10 years there will be no comfort for the small merchant, no comfort for the cash-hungry independent manufacturer, no comfort for the comfortable whatever their size or kind, . . . no comfort for those who just want to hold their own, because the next 10 years will see the wildest competitive scramble in which the edge will be given to bigness in business, bigness in government, bigness in unions.

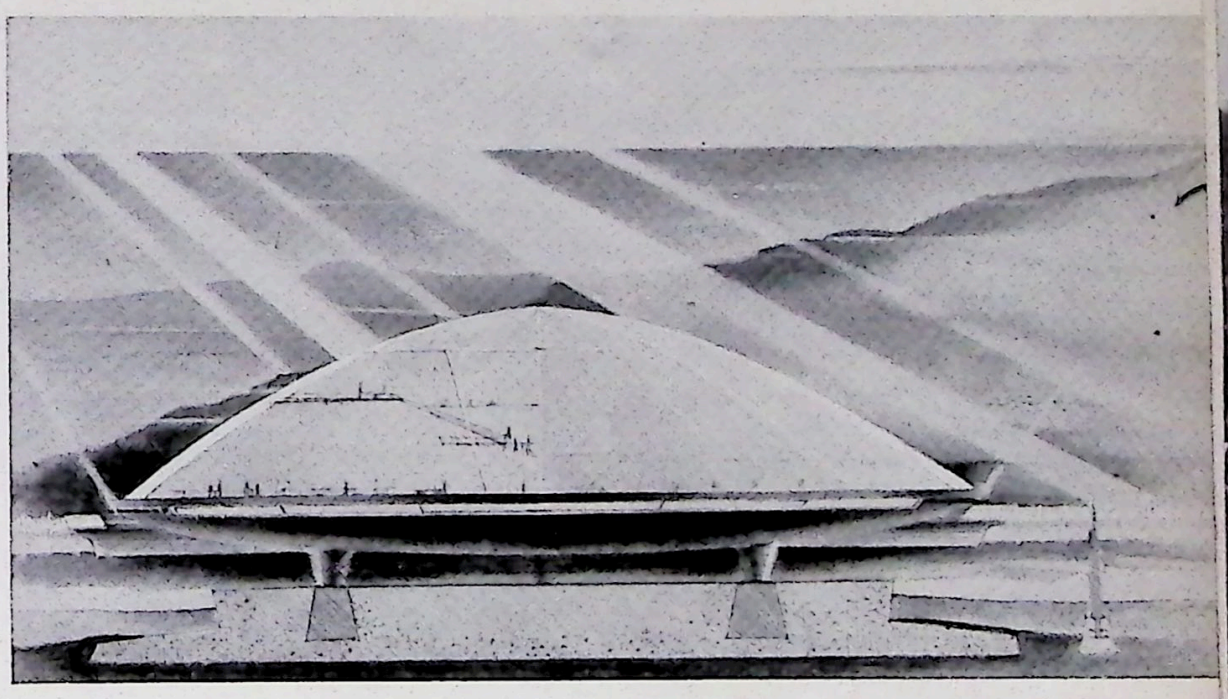
The world we are entering during these 10 years is based on the most incredible investment ever made by man in scientific research. But research is a big company's tool, with a big company payoff, and the smaller enterprise, the independent, may find itself sitting on the sidelines as business multiplies, as merger, diversifications and decentralization move the giant into every last corner of enterprise in America.

These 10 years will be filled with opportunities and challenges that can only be hinted at. We are at the frontier, for example, of a new age of personal health and medicine. We will find ourselves deep in the paradox that as the age of effective man is lengthened and his energy and wisdom increased, the retirement age gets lower and lower. It may be in this reservoir that selling in America will find its ultimate answer for effective manpower to meet this awesome challenge.

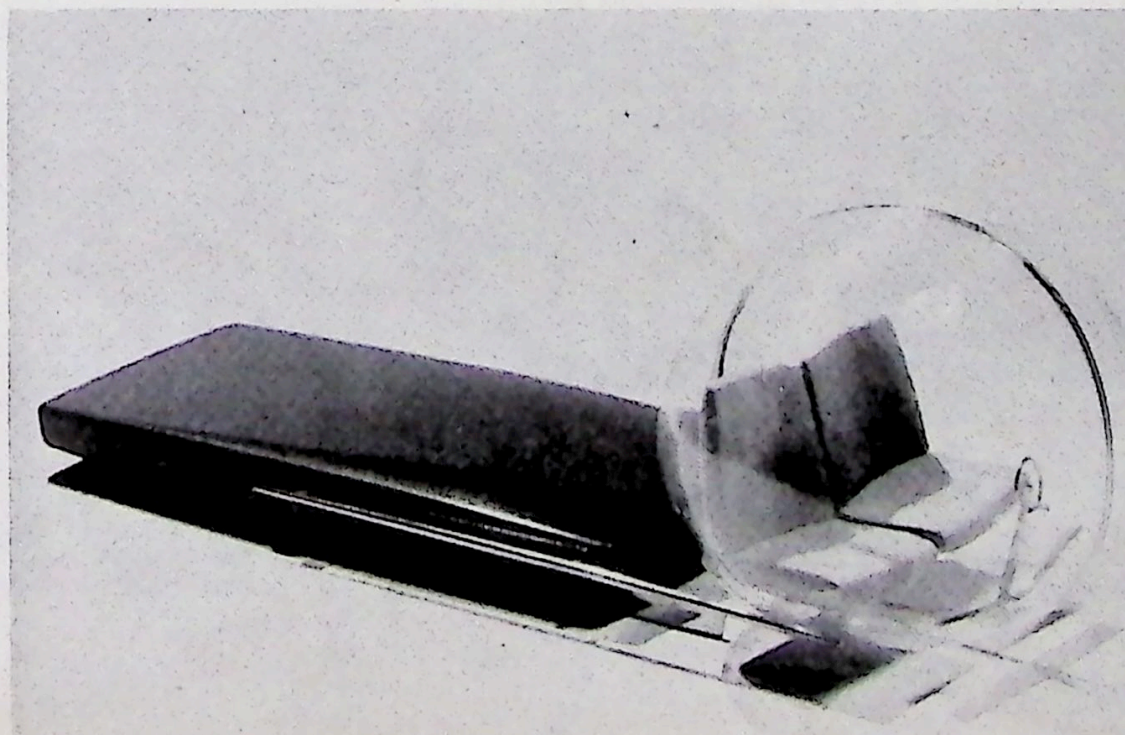
Within these 10 years the wide variety of new drugs will increase the capacity of every one. The antibiotics have already killed infection; the cortisones will smash fatigue and the relaxers will suppress anxiety. But only man can create purpose. And it is the



The science of design, hitherto geared to producing "necessities", will concern itself more and more with providing articles for entertainment and recreation. With the current trend to designing free-form creations, tomorrow's playground cave may well look like the example pictured above.

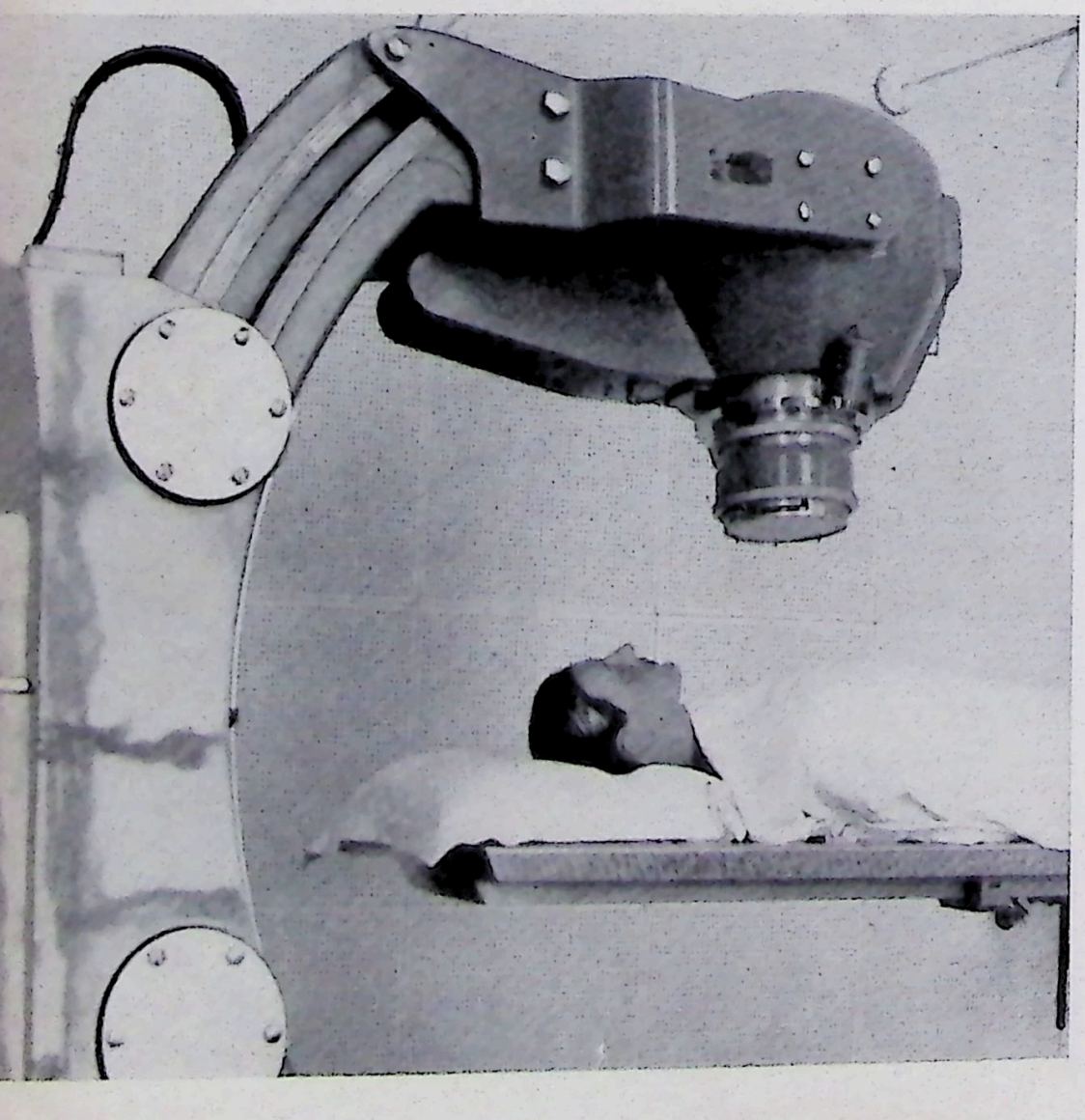


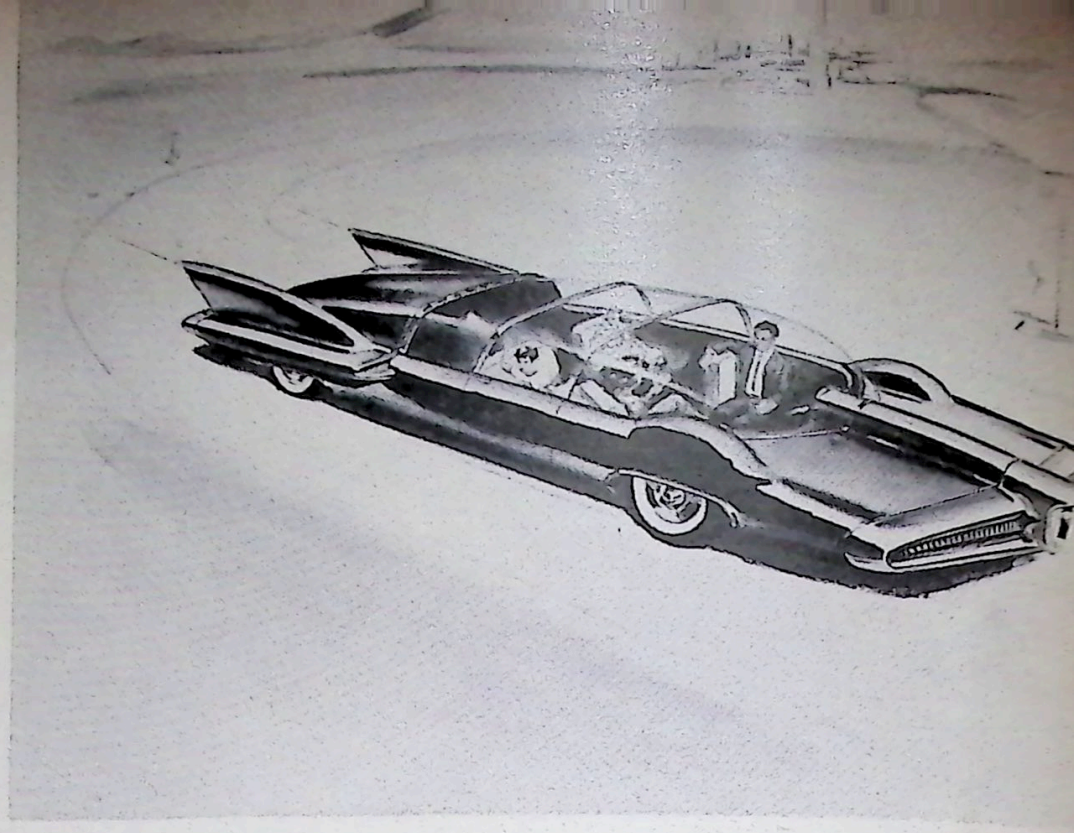
The seaside entertainment center of the future (above) may be magnetically anchored under 75 feet of water. Access will be via a floating surface unit connected by tubes and a pneumatic platform lift. On land, riding will be smoother in an anti-magnetic car (shown below) which will float bumplessly several feet above the road, operating on the scientific principle that two magnetic poles of like charge repel each other.



The increase of functionalism and streamlining in engineering skyscrapers, autos, or pencils has established that this school of design is not only practical but aesthetically pleasing, as can be seen in this exhibit of futuristic hand tools.

The application of atomic energy to medicine is expected to produce gratifying results, particularly in the treatment of cancer. Powered with radioactive cobalt, machines like the one shown below can be revolved around the tumor, giving maximum dosage to the diseased part with minimal damage to the healthy tissues surrounding it.





Not next year's model but surprisingly close to it is this Highway Cruiser. It will be driven manually onto a limited-access super-highway, but after making contact with a magnetic strip along the preferred speed lane, it will be guided by electronic steering and safety devices.

search for purpose which will be the ultimate goal of this incredible new enterprise.

These ten years will find us already using the new instruments of power, atomic and solar. As we concentrate on the word atomic with which you are more familiar, take your long-term view, keep your mind open for the power of the sun. The scientists are virtually agreed that man's age-long quest for free power will be found within the next 25 years in the sun itself. The most historic development that has occurred within this generation occurred in 1955. This was the opening of the first, effective private solar plant.

These 10 years will see a word which has been abused and misused translated into real meaning — automation. What is talked about as automation today in most instances is not automation, it is increased mechanization, itself a dramatic step. But automation is something other than increased mechanization — it's the application of a brain to the machine, not merely the elimination of physical and mental power by the machine . . . a machine that thinks — a machine which has memory, that can tune back its own experience to itself and which consequently can correct itself.

The most important consequence of this development will not be the manpower displaced, the retraining of vast millions of American labor, nor the fact that it opens up vast new frontiers of production, but another one: the automated factory can't afford to stop. It will not be able to tolerate even a slowdown. We will, within these 10 years find ourselves unable to permit not only depression, but even significant recession. We cannot order a lay off for a period of 30 days. An automated factory grinds on. It must, to pay for itself. Planning, the sinister word of the New Deal, will be the essential of private American industry in this fabulous new world.

We will yet get to the bottom of our persistent problems, the farm for example. Not a soil bank, not a billion of additional government investments, not any of these very obviously needed measures which may or may not work, but chemistry will bail out the farm as it is bailing out the traditional industry of the western world, coal.

Above and beyond all of these perhaps the greatest challenge of all is facing us, one I have already indicated — leisure. For the first time we shall have a society which devotes the greatest part of its working day not to making money but to spending time. A mad rush to spend time creatively, effectively or even with just plain narcotic effect will dominate a very significant portion of the activities of almost all of American business.

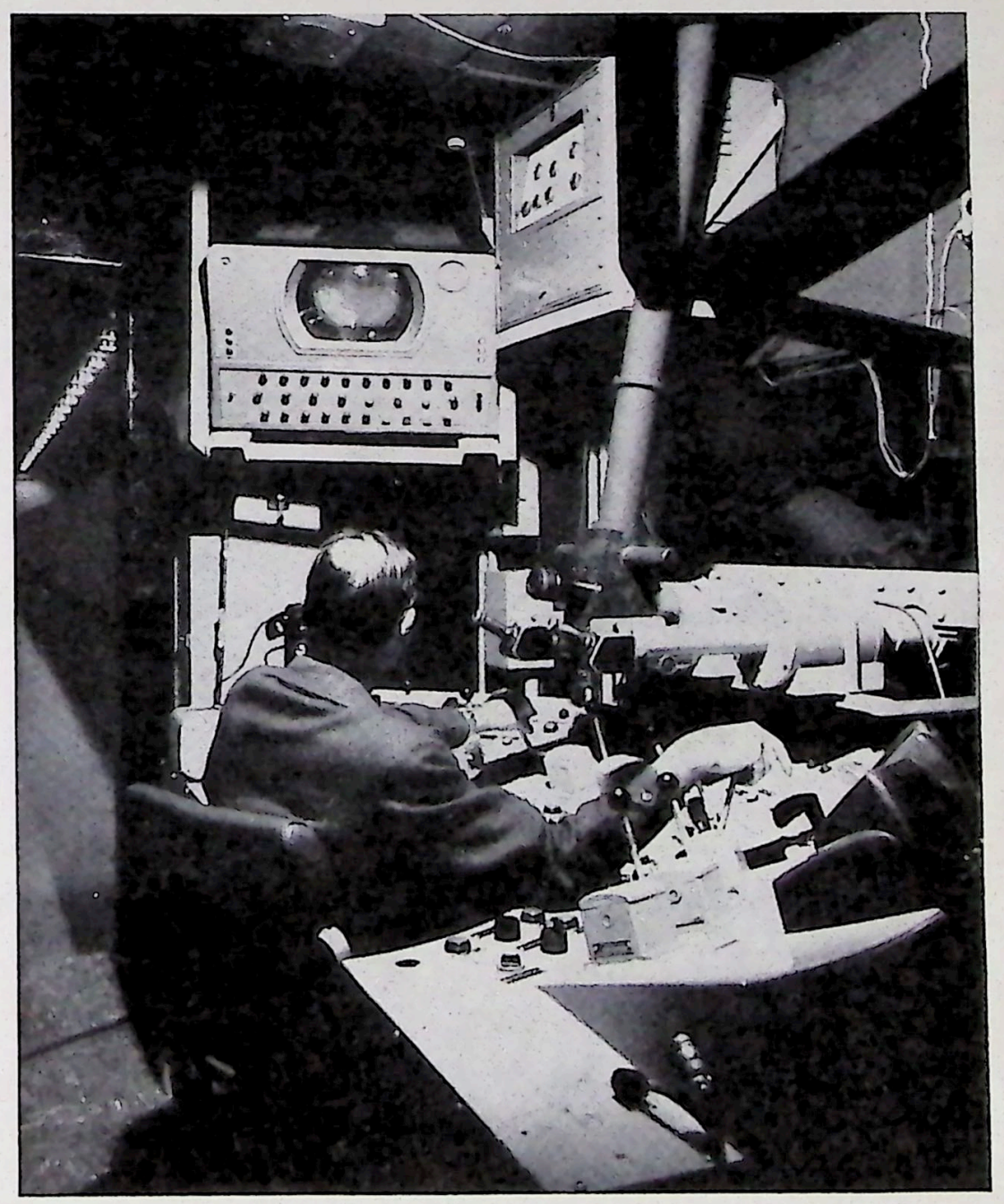
We cannot possibly approach this problem by building another Fontainebleau — another hundred Fontainebleau's in Miami. The Fontainebleau may well deaden the senses, it doesn't occupy them. There will be another five million pleasure boats of all kinds on America's lakes and shoreline, and this will not be adequate to fill the time. The automobiles will back up still faster than we can build roads for them to ride on, and this will not be enough. It's the search for the constructive use of leisure which will take hundreds of thousands and send them flying on a five-hour trip, 10 years from now, from New York to London, Paris or Rome, with no more thought and less effort than is now involved in getting on Route 17 for a trip to the Catskills.

The world of 1966 will place every kind of new vision and opportunity before the American people. In every home the majesty of color will come out of a television set and will, for a moment, obscure the fact that there aren't enough individualist thinkers in business any more.

One of the problems of selling will be to overcome the wild drive for sameness. As a matter of fact, selling will confront that problem in a very large measure on its present battlefield. Ten years from now there will be no significant distinction among brands as there is in fact now. All products will be good. What will sell them? Not the product but the salesman . . . his training, his professional skill, his proper know-how, his merchandising capacity, his interest in his customer. And if he doesn't, we shall fail, because there is no economic law that says: Just because you can turn out 50% more you can sell 50 per cent more.

We will, within these 10 years, have every conceivable component needed to rise to the highest heights civilized man has ever dreamed of in his wildest imagination. We will have all the makings, all the parts and pieces. ◆

Data-processing machines using magnetic drums will be a mean between giant electronic brains and the standard computers in solving accounting and computing problems. With up to 20,000 memory positions for storing data and instructions, they will eliminate many human errors.



Television will have increasingly important industrial uses as automation develops, enabling a single worker to supervise many activities. Here one operator, watching via the image from two cameras in the zone of contamination, works a giant overhead crane in a radioactive area. Such remote control, using closed-circuit color television, combines safety with improved visibility and replaces the old-fashioned periscope.

Chemical research will speed scientific advances in agriculture, providing new tools and techniques to make farming more productive. This photo shows the effect of a new insecticide on the leaf-eating Mexican bean beetle, a multimillion-dollar pest.

RAOUL DUFY

Painter of Poetic Charm

by Jacques Lassaigne

"Who says that painting can't be explained, that it has to be felt? Show him up!"

The artist who uttered these words in a moment of exalted self-confidence was also a man who well knew how much a work of art owes to the gifts of its maker, to the inexplicable workings that set the true artist equally apart from the imitators and the virtuosos. Dufy also said: "I don't follow any system. All the laws you can lay down are only so many props to be cast aside when the hour of creation arrives."

Nevertheless few modern painters have seen as lucidly as he into the essential problems of form and the techniques wanted to solve them. The entire body of his work is an aspiration towards the light. His spontaneity fed on hesitancy, reflection and careful planning.

The depths of his art are veiled beneath the ripples and fine spray of smiling graces, poetic charm, lightness of touch. With his extreme skill of hand the path of facility lay invitingly before him, but he turned away, stripping his means of facile non-essentials and achieving a highly original balance of purity and refinement. That no sign of this effort stains the finished picture need not mislead us. Each step forward, each conquest of his eye and hand is discernible in his work as a whole. And contrary to what some have assumed from the outward charms of that work he never toed the line of fashion. All his life Dufy either set the fashion or deflected it which is another way of saying that he heralded fashions to come.

Modestly standing aloof from the dominant currents of art, indifferent to the theorizing that went on around him, with his taste for the experimental and his gift of capitalizing on the charm of the accidental, he added to our contemporary art taste the flavor of his own ready-witted vision of things.

Perhaps his birth at the edge of the sea—an element without which, for Dufy, painting was well-nigh impossible—accounts for his love of all that is mobile and vibrant in life. Even as a Fauve he jealously guarded his independence and in fact was one of the first to veer away from the shrilly demonstrative extravagance of that movement as he channelled his energies into compositions built up with vast planes of almost neutral color. Once Cubism, with occasional ponderousness in the process, had closed these practices into a system Dufy, without further ado, set about putting life into planes, coining a sign language suggestive of space dimensions.

Dufy's pictures teem with signs. He never aimed at giving back the appearance of an object or person but an equivalent of it. Nor did he labor over any synthesis of essential or random elements. His signs arise in unity and are self-reliant; they are like modern hieroglyphs, born of two or three lines and a dab of color, expressive of trees, birds, boats, people.

The miracle is that an art so cerebral should be so easily accessible to all. Loathing the merely rhetorical, Dufy would stand for nothing fortuitous, formless or imprecise on his canvas. Realistic-minded, he felt at one with all the concrete things of life and proved as much in his renderings of nature and people. Even the imaginary creatures with which he trimmed his allegories of sea and fields breathe conviction.

Transfiguring the most trifling incident—horseraces and regattas, the picking of grapes and the treading of corn, parades, receptions and concerts—he serenely painted the stage of life with irony and wit at one moment, with accents of grandeur the next. With all the world in its ken his art alternately sums up a nearby person or thing in a few lines or expatiates on sights of interest as far as the eye can see.

RAOUL DUFY was born at Le Havre on June 3, 1877 into a large family that was anything but well-to-do. His father managed a small metals business owned by a local politician; an amateur musician, he played the organ at leisure moments and inspired all his children with a lifelong love of music. Young Raoul had five sisters and three brothers. Wherever the Dufys were, music was in the air. In his early years in Paris, struggling to make ends meet, Raoul Dufy was too poor to join his friends in the evening at the Franc Buveur, the Lapin Agile and the other Montmartre cafés; but he never missed the Sunday afternoon Colonne concerts, preferring to go without supper for the luxury of those two hours of music.

His earliest memories were the pigeons his mother raised in her garden and the drawings he scrawled on the back of the prints in a book illustrated by Gustave Doré. His gift for drawing and painting appeared early, but with so many mouths to feed he had to go out and earn his living as soon as possible. He told himself however that if he could not paint he would make his fortune as a rich merchant and spend his wealth collecting pictures.

At 14 he left school and entered a coffee-importing firm at Le Havre as a junior clerk. At 15 he enrolled in the evening courses at the Municipal School of Fine Arts taught by Charles Lhuillier. Dufy had not been there long when a newcomer arrived, Emile Othon Friesz, a schoolboy still attending the lycée at Le Havre. The two youths took to each other at once.

Pooling their meager resources they rented a servant's room which they fitted up as a studio. They painted portraits of their parents, of their brothers and sisters, of themselves. In clear weather they set up their easels on the docks, on the beaches, in the Norman countryside.

Soon Dufy had grown so skillful that he could outline a marble statue or a nude with a few deft strokes of his charcoal stick. To counteract a facility that began to alarm him and also to meet the demands he made on himself even then, he changed hands and drew for a time exclusively with the left. The result was that though his right lost none of its dexterity and he continued to write with it he came to prefer his left for drawing and painting.

In 1900 he had the good fortune to obtain a year's grant of 1200 francs from the municipality of Le Havre which enabled him to pursue his studies at the Ecole des Beaux-Arts in Paris.

It was not at the Ecole des Beaux-Arts that his painting took shape however but by direct contact with the various trends of contemporary art. Next door to Durand-Ruel's show-windows he saw pictures by Cézanne and Gauguin and at the Goupil Gallery by Lautrec. A little overawed by the Louvre, he preferred to seek his models in the streets of Paris, painting the boulevards and the grey silhouettes of promenaders.

Little by little, gaining the experience of efforts that sometimes seemed to lead him in divergent directions, Dufy put into practice a new conception of his art. Forgoing his concern with plane surfaces he studied the structure of trees, objects and figures the better to express their variety of aspects and volumes. His palette changed accordingly; shrill high-pitched tones went by the board and his colors became sober and muffled. Dufy thus partook to some extent of cubist austerity and its spareness of means. Without actually embracing the movement he looked to its methods for new solutions to old problems.

Finding no market for these works however, Dufy sought a way out of his difficulties by applying his new ideas to other techniques. He fell back on the woodcut first, a medium that had hardly changed since the 15th century and which he exploited with great skill and resourcefulness.

In 1910 when it occurred to him to print his woodcuts on dress fabrics Dufy struck out into a fresh field of activity. The fashion-designer Paul Poiret took an interest in his work, realizing at once the vast possibilities it opened up. He handed over 2500 francs to the painter outright and gave him a free hand in setting up a printing plant in a back room they rented in the Avenue de Clichy at Montmartre, only a few steps away from the Impasse de Guelma, where in 1911 Dufy moved into the studio he was to keep until his death. He did the bulk of the work himself, establishing the designs, making the woodcuts, imagining the color-schemes and supervising the printing of the fabrics, out of which Poiret made up dresses that met with instant success.

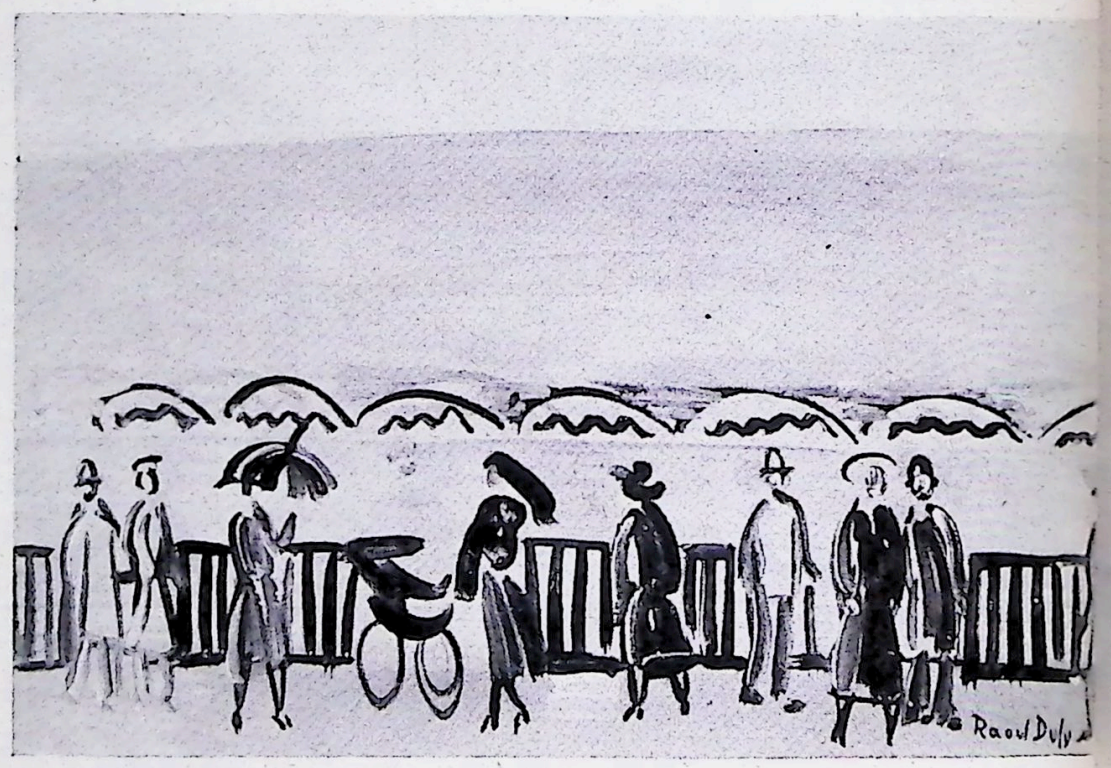
Bather of Sainte Adresse

His work in the fields of decoration and fashion then was not a trifling interlude but a serious experiment in the handling of color. Dufy keenly enjoyed it however and liked to recall the years of his collaboration first with Poiret, then with Bianchini and Férier for whom he produced dress fabrics printed with flower and fruit motifs as well as tapestry hangings containing entire scenes.

Having settled his order of colors and the principles of his composition and having put them to the test in applied arts Dufy moved confidently into a new phase of his development. Accustomed to working out his ideas in the most practical way, he was also led to examine his impulses with a lucid mind, then to sift the resources at his command and perfect his technique.

Aux Martigues

Promenade a Sainte Adresse



From 1920 on, Dufy reverted to painting for good, dropping everything else for its sake. In 1918 he had accepted an official post at the Musée de la Guerre in Paris. The librarian of the museum having put him in charge of paintings and drawings, Dufy had enriched the collections with new works by contemporary artists.

He spent 1920 and 1921 at Vence on the French Riviera. Taking inspiration from the southern architecture of the town and the delightful countryside of the environs as far as Saint-Jeannet, he painted a set of landscapes that mark a milestone in his art. From then on ceasing to interpret things he saw in their more obvious forms, he gradually established a reality of his own, choosing in nature what suited his purpose and carefully giving form, consistence and harmony to all he chose.

Born near the sea, Dufy had sea themes in his blood. First he painted the lowering skies above the Channel with their muddy greys suddenly metamorphosed into emeralds and sapphires as

Marine

shafts of light broke through the clouds. But once he had discovered the deep cobalt blue of the Mediterranean sea and sky he was not long in working them up into a well-defined ideal seascape.

The elements he incorporated to this end are many and complex, going from the scattered accents of waves and spray to all the objects and beings that people vast stretches of water: small craft of all kinds, oars, sails and masts, tramp-steamers and their unfurling ribbons of smoke, pennants and streamers, bathers and naiads, seagulls and shells. For him the sea was an inexhaustible source of inspiration, incomparably fertile in new forms and new substance, continually generating a world of living things and symbolic imagery.

Perhaps the richest field of experiment was the racetrack.

Few themes provided him with so fine a set of variations; few yielded so easily and naturally to the highly developed order and unity of his painting. His first studies, made in the early days of his friendship with Poiret, showed the horses at the weighing-in with their owners looking on in company with fashionable women in colorful dress. Later on he lingered less over picturesque details, concentrating on the over-all impression made on him by the scene. Though he delighted in painting the races at Longchamp, Deauville, Epsom and Ascot and had succeeded remarkably in recreating the peculiar atmosphere of each of these great tracks while at the same time sifting out more typical features common to them all—such as the movements of horses seen in foreshortening—he regretfully abandoned his theme as he realized the fashion he was setting with an all too docile public.

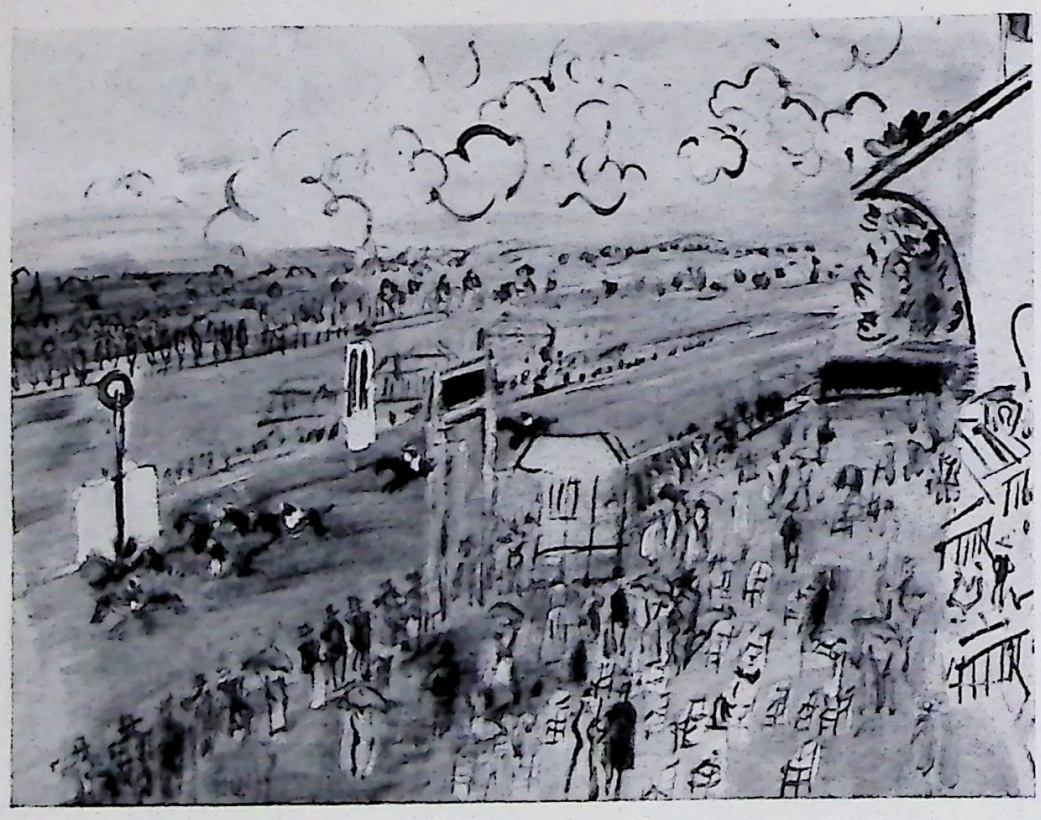
But the races offered an unrivaled world of color and movement to the painter's eye which he interpreted either within the narrow limits of the enclosure during the weighing-in or out on the broad ribbon of the track in the bright sunlight and the huge shadow of the grandstands.

On the other hand he liked nothing better than the sociable gatherings of men and women on particular occasions. His eye took delight in the spectacle offered by official receptions in some foreign embassy or in the salons of the President of the French Republic as gorgeous uniforms stood out against gilded

La Plage aux Naiades

Wheatfield at Falaise

Deauville Race Track



Longchamp Race Course

wainscoting and medals and ribbons glittered under the chandeliers. Or at the opera on opening night clusters of jewels sparkling on the gowns and bare shoulders of elegant women. Or the great gambling casinos as richly dressed women, some blond, some dark lean intently over the deep-green velvet of the baccara tables. Here and elsewhere Dufy stood by, a little in the background, an amused and ironical observer, but entranced by the play of colors and unusual patterns of forms.

At masquerades and carnivals too, besides the more stately occasions offered by society gatherings, he sought out and recorded the characteristic features of the human face. But his psychological interest, tinged though it was with a spark of humor, soon gave way to his taste for pure painting in terms of highly imaginative color schemes. And here Dufy was quite capable of inventing the entire color orchestration of these brilliant scenes.

With the head of an aging English actor and his resemblance to a choirboy with a look of surprise on his face (these are his own expressions), with his blush-pink complexion under a mop of white curls, Dufy was—like Corot—a unique and unclassifiable figure. He embodied the same pungent mixture of apparent naiveté and genuine finesse. For all his extreme caution and scruples of conscience, he knew exactly what he wanted and what he had, while his lively critical sense and the caustic lucidity of his judgments never impeded the natural flow of his generous instincts.

His opinions are worth recording. He regarded Picasso as "the Balzac of painting." With his friend Friesz "Painting flows like a river." Thoroughly familiar with all forms and phases of modern art he described Calder's work as "astonishing, restful, sane . . . It is to architecture what Erik Satie's work is to music."

He took a keen interest in artists whose painting stood diametrically opposed to his own. A notable example is Soutine, whose premature death he deeply regretted. As he saw it the artist gives himself away completely in his work. "When we paint," he wrote in 1932, "we have nothing left to hide. Matisse, his accountancy of values. Derain, his aspiration to the sublime. Picasso, the cruelest malice. Myself, a love of all things tender and voluptuous. And Vlaminck, who paints with a palette-knife between his teeth, his contempt for humanity. He never paints men, but what heartfelt sympathy for landscapes and still lifes!"

Dufy's interest was never aroused unless he felt a psychic "shock" of a certain quality and intensity. For him to "enter into conversation" with objects and beings, it took a spectacle that set him tingling. He had to feel the possibility, the likelihood of beauty. He confessed to Léon Degand—at the same time apologizing for being obliged to differ with Cezanne—that for him

Outdoor Studio

there was no getting into "conversation" with an apple or a coffee pot. Not that he attached overmuch importance to the subject as such. But the fact remained that his eye demanded complicated themes full of life and movement. Only then could he spice nature with the suggestive unlooked-for variations he made of her usual features.

Thus he justified his fondness for allegory and admitted to the belief that painting inevitably tends to be decorative. "With the tip of the brush a curve or spiral is so easily made. It's not an unpleasant feeling." Though painting, for Dufy, was the natural way of expressing an idea, even a passion, that never prevented his art from rising to the occasion when a demonstration of formal patterns or an exercise in color harmony was wanted. He imbued his most abstract ideas with a living presence and required of every model—be it man, woman, animal or thing—physical beauty, volume, abounding life-force.

His view was that for each artist a private reserve of beauty is marked out. "I have found the essential part of my painting," he wrote, "in rambling from place to place and in experimenting on my own. This is what gives my work its casual look, for which I might be blamed, but I have always preferred study and analysis to the drawing up and exploiting of a set formula. I have sought to share the pleasure of this venture with all who have followed me. This is why I prefer their appraisals to bear on the workings of my means rather than to see them linger over a mere anecdote that is not the real aim of my pictures. The subject itself is of no account; what matters is the way it is presented."

Whatever the problems he encountered in his "venture," Dufy remained a happy painter, showing never a trace of the effort a picture often cost him. All his art is proof that being graceful and giving pleasure are two things quite compatible with even the most abstruse experiments of modern art. ♦

Portrait of a Woman Seated in a Chair

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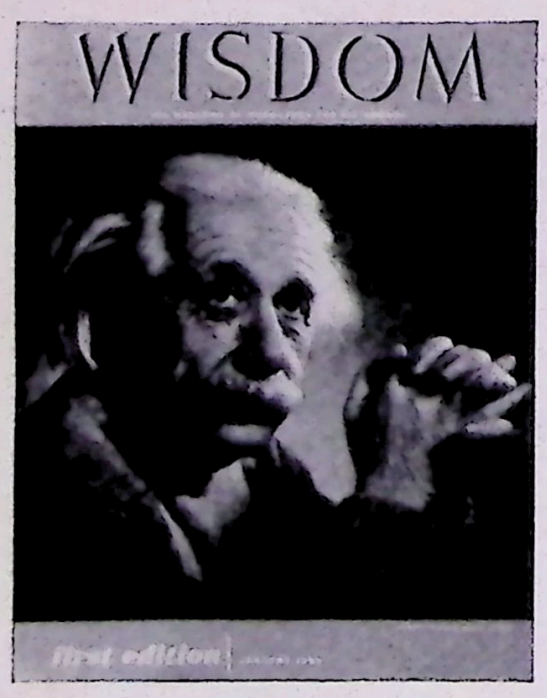

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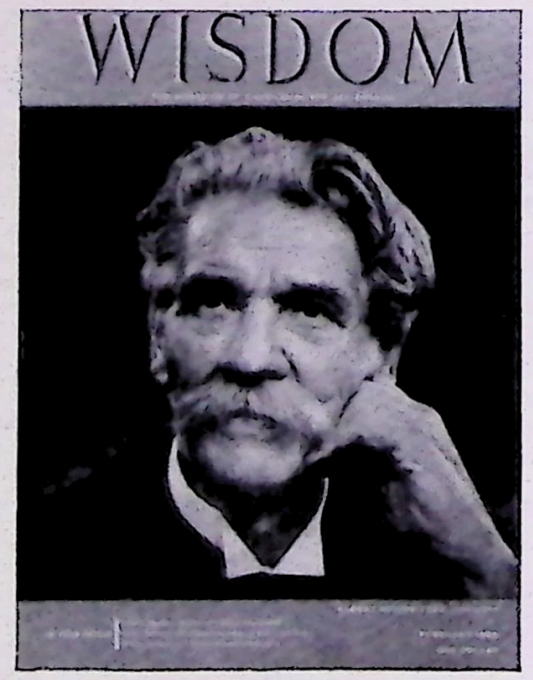

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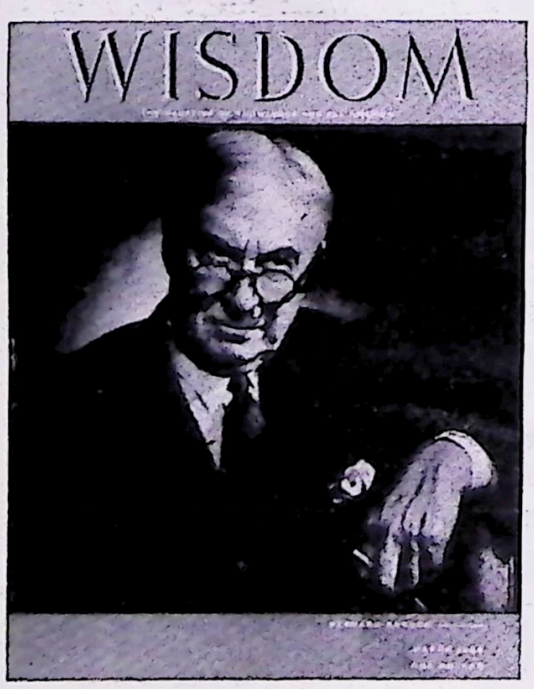

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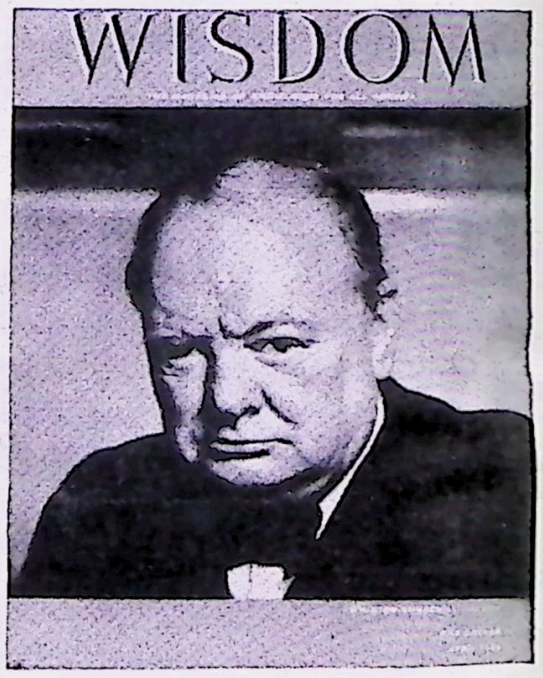

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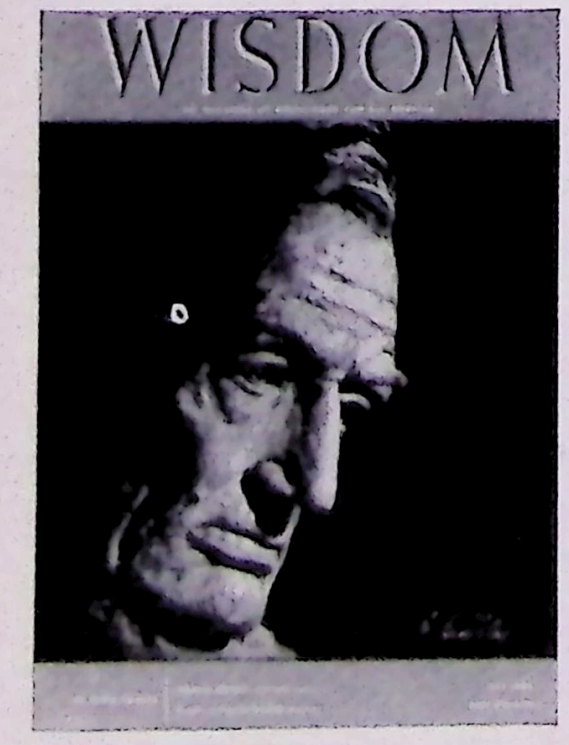

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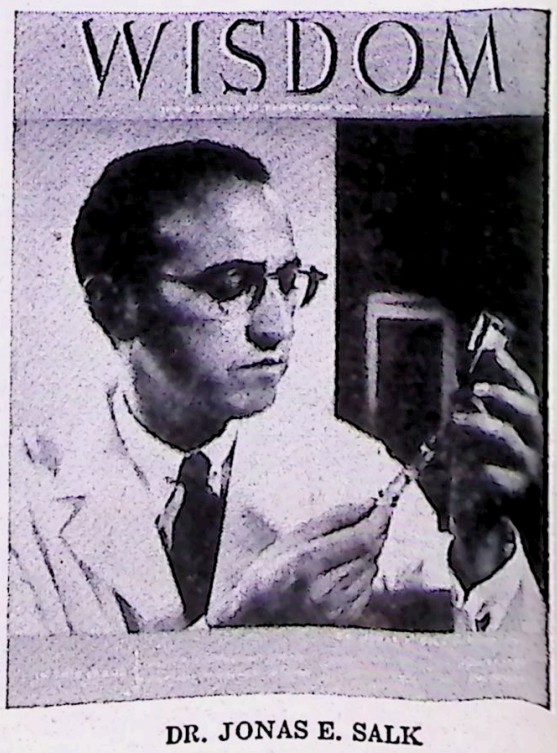

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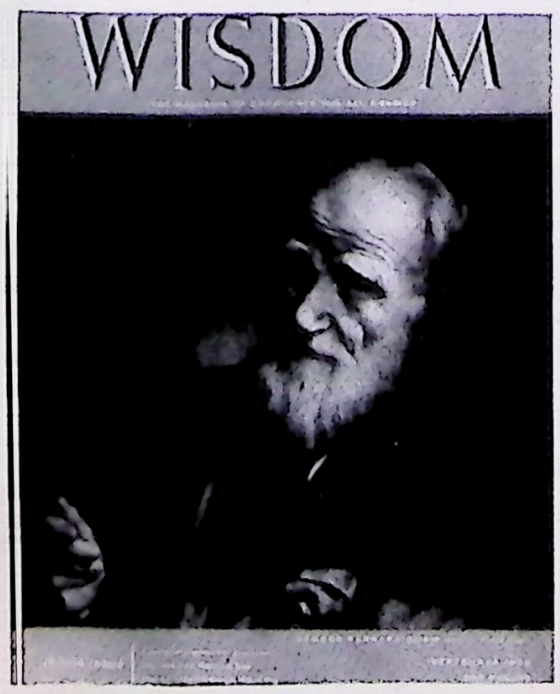

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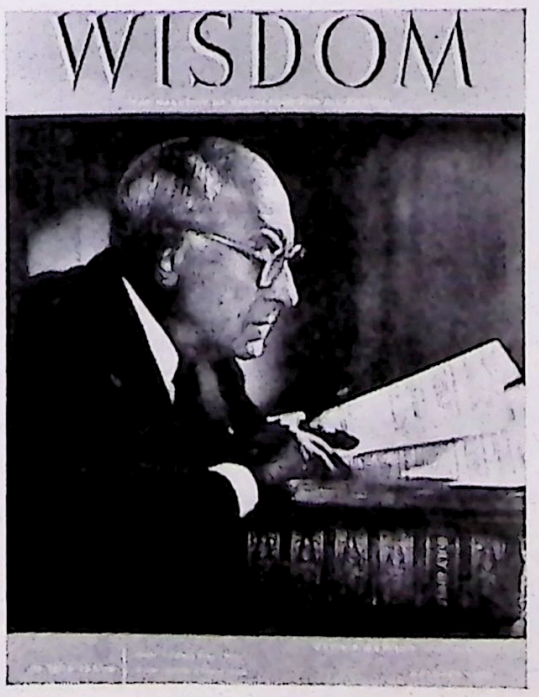

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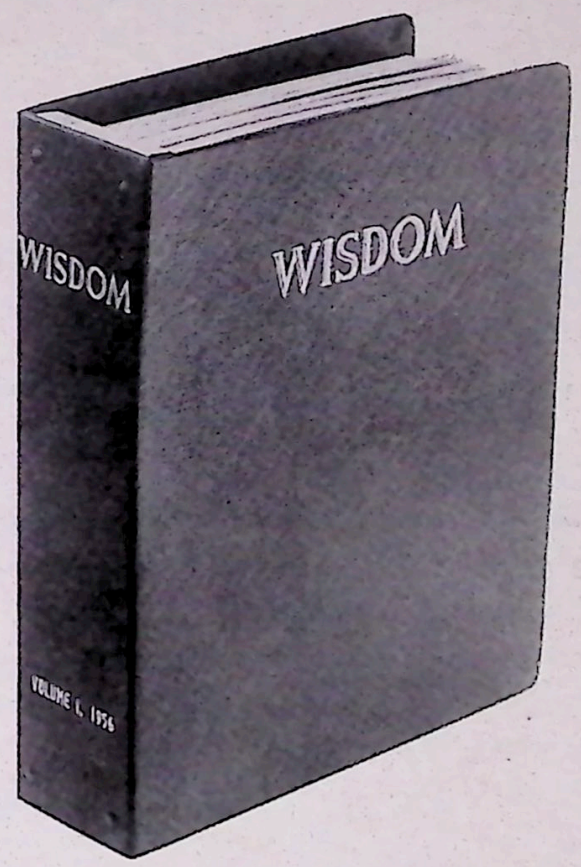

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PREJUDICE — MAN AGAINST HIMSELF

by Vernon A. Langille

Scarcely a day passes that you do not see, feel or experience prejudice or its consequences in some way. If this is not so with you, you are either a completely unprejudiced person—something of a rarity—or you have learned to live with prejudice as a matter of conformity in the society of which you are a part.

Too many of us have reached this latter state. The ability to divert our eyes from things we do not wish to see, to close our minds to incidents we'd rather not countenance is a dangerous kind of immunity for any society, particularly a democratic society. We all know how easy it is to live so closely and comfortably with our prejudices that we aren't even aware of their existence.

As a matter of fact it is likely to be true that the most prejudiced person you'll ever meet will not only refuse to confess his bigotry but he will be most sincere in his self-righteous claims of absolute objectivity and broad tolerance. Such a man was well described by comedian Fred Allen when he said of an acquaintance:

"That man is so narrow-minded that if he fell on a pin it would blind him in both eyes."

It might be added that this poor fellow would know neither why nor how the accident had occurred.

Such is the confusion—and self-delusion—that persists in the minds of people about the subject and practice of prejudice.

By rhetorical definition prejudice is an unfavorable opinion or feeling formed beforehand or without knowledge, thought or reason.

Ambrose Bierce (1842-1914), the journalist and short story writer, described prejudice as "a vagrant opinion without visible means of support."

Voltaire (1694-1778), French philosopher and historian, stated his position more forcefully: "Prejudice is the reason of fools."

Both of these statements condemn prejudice as a bad thing. And that precisely is what has been going on among thinking people for as far back as you care to go in social history. Nearly everybody condemns prejudice. But condemnation gets us nowhere. Let's try to understand what it is we're condemning.

Prejudice is far more than a matter of mere rhetoric. A disease can be described as a morbid condition of the body. Prejudice in its acute and advanced stages becomes a morbid condition of the mind.

Prejudice might be described as an inescapable system. It involves cultures, races, groups, social relationships within groups, and individual personality. To hold prejudice might even be described as *human*. Being human however does not make it *humane*.

There are two kinds of prejudice—*negative prejudice*, thinking ill of others without sufficient warrant; and *positive prejudice*, thinking favorably of others without sufficient warrant. Both types involve a fixation which is prior to or not based on actual knowledge or experience. Positive prejudice usually doesn't cause social problems. Negative prejudice is responsible for untold waste and human suffering throughout the world.

The problem of prejudice in culture arises from the fact that the differences between one cultural or ethnic group and another are emphasized while the uniformities are overlooked. Murdock, the sociologist, determined by lengthy study that there were far more similarities than dissimilarities running through cultures than the average person was willing to admit.

He found the following universal human practices in all human cultures known to history:

Age-grouping, bodily adornment, cleanliness training, community organization, cooperative labor, courtship and marriage, dancing, dream interpretation, education, etiquette, faith healing, family feasting, folklore, funeral rites, hair styles, housing, hygiene, inheritance rules, luck superstitions, magic, medicine, modesty, mourning, mythology, penal sanctions, property rights, propitiation of supernatural beings, sexual restrictions, soul concepts, status, taboos, trade, visiting, weaning, work and many others.

These practices although functionally alike differ in detail. Value judgments are placed on these observable differences and certain preconceptions are arrived at. People who eat with their fingers for example are unclean. People who worship in unfamiliar ways are heathens. People who are influenced by superstition, who live in homes other than brick or wood, who follow tribal ritual passed on to them by their forefathers are frequently excluded from membership in the human race.

From the sociological viewpoint the mores of a group will determine what is acceptable and what is disdainful practice in that particular group. Right behavior in this sense becomes what the members of the group have inherited and have been taught. Conscience is the voice of the mass rather than the voice of an individual dissenter. Thus it becomes clear that when one group is judged by another the judgment is almost certain to be prejudiced.

Charles Lamb summed up the respective feelings of people everywhere when he wrote:

"For myself, earth-bound and fettered to the scene of my activities, I confess that I do feel the differences of mankind national and individual . . . I am in plainer words a bundle of prejudices—made up of likings and dislikings—the veriest thrall to sympathies, apathies and antipathies."

No corner of the world is free from group scorn. Being fettered as Lamb nobly confessed, to our respective cultures we are all *bundles of prejudice*.

Racial prejudice feeds on two principal false assumptions: *first*, that the core for categorization of social differences is color; and *second*, that there are clear-cut lines of demarcation between people of different skin pigmentation.

Most people know or at least suspect that color is inherited. They are deeply impressed by the inexorability of inheritance. They see it working in their own families. Junior resembles Dad and Sis may look like Mother. If physical, physiological, mental and temperamental traits run in families, why not in races?

One reason of course is that many of the so-called *resemblances* in a family—personality, disposition, temperament, behavior—are learned rather than inherited. Another is that a race is not

a family but millions of families with little opportunity for unified genetic composition.

Unaware of these scientific facts the average person predisposed to racial prejudice will bridge the gap quickly, concluding that Orientals are by inheritance sly and treacherous; that Negro blood is still dangerously close to its animal ancestry.

Carry the generalization process one step further and you arrive at such conclusions as: dark-skinned Latins are deceitful; the Armenians in California are poor credit risks; flashily dressed men are gamblers.

The second false assumption—that there are clear-cut lines of race demarcation—is operative in the first assumption. It too can be readily discounted.

Consider the case of the American Negro. Nothing seems plainer than the fact that he is a member of the black race. Yet one anthropologist estimates that probably less than one-fourth of the Negroes in America are of unmixed descent and that in respect to alleged Negro physical traits the average American Negro is as far from the pure Negroid type as he is from the average Caucasoid type. In short the average American Negro is as much a white man as he is a black man. The label that we give him is at least half purely social invention.

Thus a kind of folklore about the races is built up. It is based on a "kernel of truth" which nine times out of 10 won't stand up under examination. Scientific knowledge is accepted when that knowledge seems to support the prejudice pattern and rejected when it weakens the pattern. Darwin's theory of evolution for example is much more useful to a peddler of prejudice than the findings of a geneticist in the field of heredity.

Race prejudice is a generalized attitude. It is not at all the same as saying, "I don't care for that Jones fellow." Some persons appeal to us—and we to them—more than other persons. Not so with race prejudice. It blankets the race. You will find people prejudiced against the Japanese who have never associated with the Japanese, know nothing about them firsthand. Prejudice is a pretty blind process. You've heard the saying "flying blind," or "flying by the seat of the trousers."

There are two other aspects of racial prejudice. Racism differs from region to region and from country to country. The Negro, who in this country occupies a lower status than any other minority group, rises above some of these groups in social acceptance in England for example.

The Negro enjoys higher social status in the North than he does in the South. There is no racial difference between Northern and Southern Negroes. But there is quite a difference between Northern and Southern whites in their respective views of what the Negro *is*. The basic reason for this difference lies in a body of preconceived ideas about Negro status and role conditioned by more than a hundred years of slavery. Reconstruction in the South—especially in attitudes—has been going on steadily ever since the Emancipation Proclamation.

The second point I'd like to make is that racism is further complicated by a number of separate evaluations relating to specific social situations.

Many people who would not object to their children attending school with Negro children object to residing in the same neighborhood. Such a prejudice pattern is strongly influenced by economic considerations.

Other persons who accept Negroes in the neighborhood object to their children having Negro playmates. Some persons who do not object to working with Negroes or having them as servants in their homes to prepare meals and take care of their children, would bar Negroes from membership in their lodges or churches.

Such reactions involve what sociologists call the concept of "social distance" which refers to attitudes of closeness or farness, acceptance or rejection that persons have toward each other.

Some of the most active prejudice in this country—prejudice that explodes into hate and violence—stems from the ethnocentrism of the group. The group to which a person belongs is for him an *in-group*. In relation to it all other groups are *out-groups*.

Members of an in-group all use the term "we" with the same significance. How often have you heard a group referred to as "*people like ourselves*," by which the speaker meant to convey certain qualities of group membership—white, middle class, educated, salaried. It's an unthinking remark which carries a tremendous amount of subconscious in-group loyalty.

It is literally impossible to escape in-group membership. Perhaps this is less so in a Democracy, but it is substantially true nevertheless. As Gordon Allport, professor of psychology at Harvard, said:

"In every society on earth the child is regarded as a member of his parents' group. He belongs to the same race, stock, family tradition, religion, caste and occupational status. To be sure, in our society he may when he grows older escape certain of these memberships but not all. The child is ordinarily expected to acquire his parents' loyalties and prejudices, and if the parent because of his group-membership is an object of prejudice the child too is automatically victimized."

In-groups exist in every society of the world with membership restrictions ranging from very rigid to rigid to less rigid. But nowhere are the restrictions what you might call loose.

While group prejudice shares the fallacies of reason underlying cultural and racial prejudice it takes on an added dimension—economics.

In American society we can break down class structure into three groups—the lower class, the middle class, and the upper class. I realize that this is a gross simplification of the many shades of difference that can be found in our society. Highbrow, middlebrow, and lowbrow distinctions can be found in the middle class alone. But for the purposes of this article the simple three-class breakdown will suffice.

There is enough social distance between the top and bottom crusts of this structure for these two classes to escape any serious prejudices based on economic factors alone. Prejudice based on other evaluations and situations does arise of course, but for the most part the upper crust can afford to be neutral or even patronizing in its feelings toward the lower crust.

Between the two crusts, like filling in a pie, is the huge

American middle class with one of the strongest *"get-ahead"* complexes that any civilization has ever witnessed.

America seems to be literally full of people who are doing a little better than their fathers did and want their children to do better still. This is what you might call an *"upward-oriented"* group. Its members are naturally very conscious of competition and opportunity.

This group is not at the top, but neither is it at the bottom. It is midway between the two extremes, a basically insecure position. There are all sorts of built-in fears here—fear of slipping back, fear of not moving up, fear of not being able to maintain status quo.

These people are told that one cannot stand still. You either move forward or you lose ground. Yet stand still they must until the appropriate time comes to inch upward. The members of such a group can be aroused to resentfulness very easily by the group below struggling to improve status. Hostility results and stereotypes are born. Derogatory epithets are introduced into the language—Nigger, Kike, Mick, Wop, Chink, to name only a few.

The middle class regards itself as "the better class of people." The invading group is "the lower class of people." The lower class stereotype is fashioned to represent everything that the "better class" has risen above—slovenliness, ineptitude, crudity, stupidity, ignorance. This is ethnocentrism—the normality of rightness of one's own group and the rejection of all other groups.

Sitting securely above the middle class, like the lid on a bubbling pot, is the "smug" upper class with its own code of membership and rules for admission. Epithets are exchanged here too.

"Snobs," charges the middle class. "Boors," replies the upper class.

While economic-engendered fomentation and frustration go on among the three social classes, racial prejudice produces its own interactions up and down the social ladder. Whites on the bottom rung characteristically display anti-Negro prejudices more bitterly than do whites on the top rung. The reverse situation holds for anti-Semitism which seems relatively more pronounced at the higher socio-economic levels than at the lower.

This latter condition is real cause for concern because it supposedly involves the nation's most cultured, most talented, most intelligent and most educated citizens.

Thus does group prejudice, like cancer, cut across all strata of society, all callings, all professions, all ages, all religions. Four-fifths of the American population bear feelings of hostility toward some group.

There is an old Christian maxim which states in essence, *what the heart contains the mouth uttereth.* If the heart harbors prejudice the question might logically be asked: How did it get there?

Sociologists and psychologists have confirmed that prejudice is not instinctive. There is no evidence anywhere to support the belief that an attitude pattern such as prejudice can come to a person through the germ plasm by inheritance.

Very young children do not show race prejudice. Their likes and dislikes for other children are based upon criteria other than physical appearance. Not until they get older and learn more about adult evaluations do they take on the characteristic race prejudices of their group.

Prejudice—both negative and positive—therefore is a part of the child's adjustment to a culture in which prejudice is ingrained, part of his real and vicarious experience, and it is definitely a part of the process of learning by example.

It is not uncommon among well-meaning parents who take consistent stands for the underdog for example, regardless of extenuating facts and circumstances, to produce children who maintain deep *prejudices against* all people more comfortably situated than themselves and deep *prejudices for* all persons less well off than themselves.

Dr. Mary Ellen Goodman of Wellesley found prejudice among children of nursery school age. She suggests that prejudice can be firmly rooted at age 6. Thus the average person has a whole lifetime to live with and reinforce his prejudices.

Many psychologists have come to the conclusion that the most deeply felt and rabid types of prejudice are produced by rather complex processes of personality functioning which operate somewhat as follows:

People who have met with severely frustrating experiences in life generate a reservoir of "free-floating" aggression. In many cases it is either dangerous or impossible to release this aggression in action against the source of the frustration. The frustrating source may be a higher authority, the member of an in-group or may even be unknown. A natural outlet is to vent hostility onto a group which is socially weak and virtually defenseless.

The deeply prejudiced person, according to a survey of 2000 persons, is one who received little genuine love as a child, resented it and has gone through life harboring unexpressed anger at his parents. He probably is unaware of his anger and probably wouldn't express it if he were aware of it. This feeling of having been exploited disposes him to exploitation of others.

There's a line in Sir Richard Burton's "Arabian Nights" which says in effect: "The dearest ambition of the slave is not freedom but to have a slave of his own."

The deeply prejudiced also show a lack of warmth and conviction about their relations with members of the opposite sex. The same mixed-up attitude they held toward their parents as children—surface admiration coupled with underlying anger—appears in their feelings about their sweethearts and marital partners.

They hate Republicans, hate the English, hate aggressive people, hate women, hate men. And whenever a psychiatrist finds such violent prejudices he begins searching for the internal conflicts which he knows are there.

Remarks usually can be analyzed by the layman for signs of prejudice by asking the following questions:

1. Was the remark meant to insult, or was it somebody's idea of fun?
2. Did it represent ignorance or out-and-out hostility?
3. Was it prompted by personal like or dislike for an individual or an entire group?

Stereotypes can be countered with correct information. Hostility takes deeper analysis to locate the emotional mechanism that triggered it. Hostility involves feelings of inferiority, uncertainty, insecurity, jeopardy and threat. It has to do with the relations of the individual to other individuals, to the group and to himself.

The way we feel about others is very frequently the way we secretly feel about ourselves. We project. Hate follows a vicious circle. As Tacitus, who lived from 54 to 119 A.D., observed: "It belongs to human nature for people to hate those they have injured."

When we hurt others out of prejudice, we hate ourselves for it. Hate begets guilt. Guilt begets hostility. Hostility begets injury. And injury begets more hate. It would seem that there can be no real peace where prejudice rages—neither world-wide nor nation-wide nor in the family nor in the single individual.

"The greatest and noblest pleasure which we have in this world is to discover new truths," said Frederick The Great, "and the next is to shake off old prejudices."

This King of Prussia (1740-1786) was *so* right! ◆

THOMAS CHANDLER HALIBURTON: Every woman is wrong until she cries, and then she is right, instantly.

* *

DOUGLAS JERROLD: The surest way to hit a woman's heart is to take aim kneeling.

* *

CHARLES H. PARKHURST: The man who lives by himself and for himself is apt to be corrupted by the company he keeps.

* *

JEAN PAUL RICHTER: A variety of nothing is better than a monotony of something.

* *

CHARLES FRANKLIN KETTERING: My interest is in the future because I am going to spend the rest of my life there.

Wit of Wisdom

WILLIAM HAZLITT: If mankind had wished for what is right, they might have had it long ago.

* *

AUSTIN O'MALLEY: Why is the word "tongue" feminine in Greek, Latin, Italian, Spanish, French and German?

* *

EDGAR WATSON HOWE: If you want to know how old a woman is, ask her sister-in-law.

* *

EDGAR WILSON NYE: We are both great men, but I have succeeded better in keeping it a profound secret than has he.

* *

SYDNEY SMITH: Poverty is no disgrace to a man but it is confoundedly inconvenient.

ABRAHAM LINCOLN: My father taught me to work; he did not teach me to love it.

* *

MARK TWAIN: Our Heavenly Father invented man because he was disappointed in the monkey.

* *

ROBERT FROST: Time and tide wait for no man, but time always stands still for a woman of thirty.

* *

ADDISON MIZNER: Misery loves company, but company does not reciprocate.

* *

FINLEY PETER DUNNE: The wise people are in New York because the foolish went there first; that's the way the wise men make a living.

* *

GEORGE SANTAYANA: There is no cure for birth or death save to enjoy the interval.

* *

CHARLES LAMB: We read to say that we have read.

* *

ETHEL WATTS MUMFORD: God gives us our relatives; thank God we can choose our friends.

* *

CORNELIA OTIS SKINNER: One learns in life to keep silent and draw one's own confusions.

* *

WILLIAM MAKEPEACE THACKERAY: A clever, ugly man every now and then is successful with the ladies, but a handsome fool is irresistible.

* *

FRANK MC KINNEY HUBBARD: Boys will be boys and so will a lot of middle-aged men.

* *

JEAN DE LA BRUYERE: It is a great misfortune neither to have enough wit to talk well nor enough judgment to be silent.

* *

ALFRED ADLER: It is easier to fight for one's principles than to live up to them.

* *

EDGAR ALLAN POE: Of puns it has been said that they who most dislike them are the least able to utter them.

NICHOLAS CHAMFORT: Bachelors' wives and old maids' children are always perfect.

* *

SAMUEL BUTLER: Man is the only animal that can remain on friendly terms with the victims he intends to eat until he eats them.

* *

WILL ROGERS: Our foreign dealings are an open book — generally a checkbook.

* *

MARY WILSON LITTLE: He who devotes sixteen hours a day to hard study may become as wise at sixty as he thought himself at twenty.

* *

SAMUEL JOHNSON: You raise your voice when you should reinforce your argument.

* *

ALPHONSE KARR: Some people are always grumbling because roses have thorns: I am thankful that thorns have roses.

* *

MOLIERE: That must be wonderful; I don't understand it at all.

* *

BOOTH TARKINGTON: The only good in pretending is the fun we get out of fooling ourselves that we fool somebody.

* *

RUPERT HUGHES: Women's intuition is the result of millions of years of not thinking.

* *

GEORGE F. WHITCOMB: The really wise man does not marry the woman he loves, but a woman who loves him.

* *

HENRY JAMES: Life is a predicament which precedes death.

* *

HERBERT AGAR: Snobs talk as if they had begotten their own ancestors.

* *

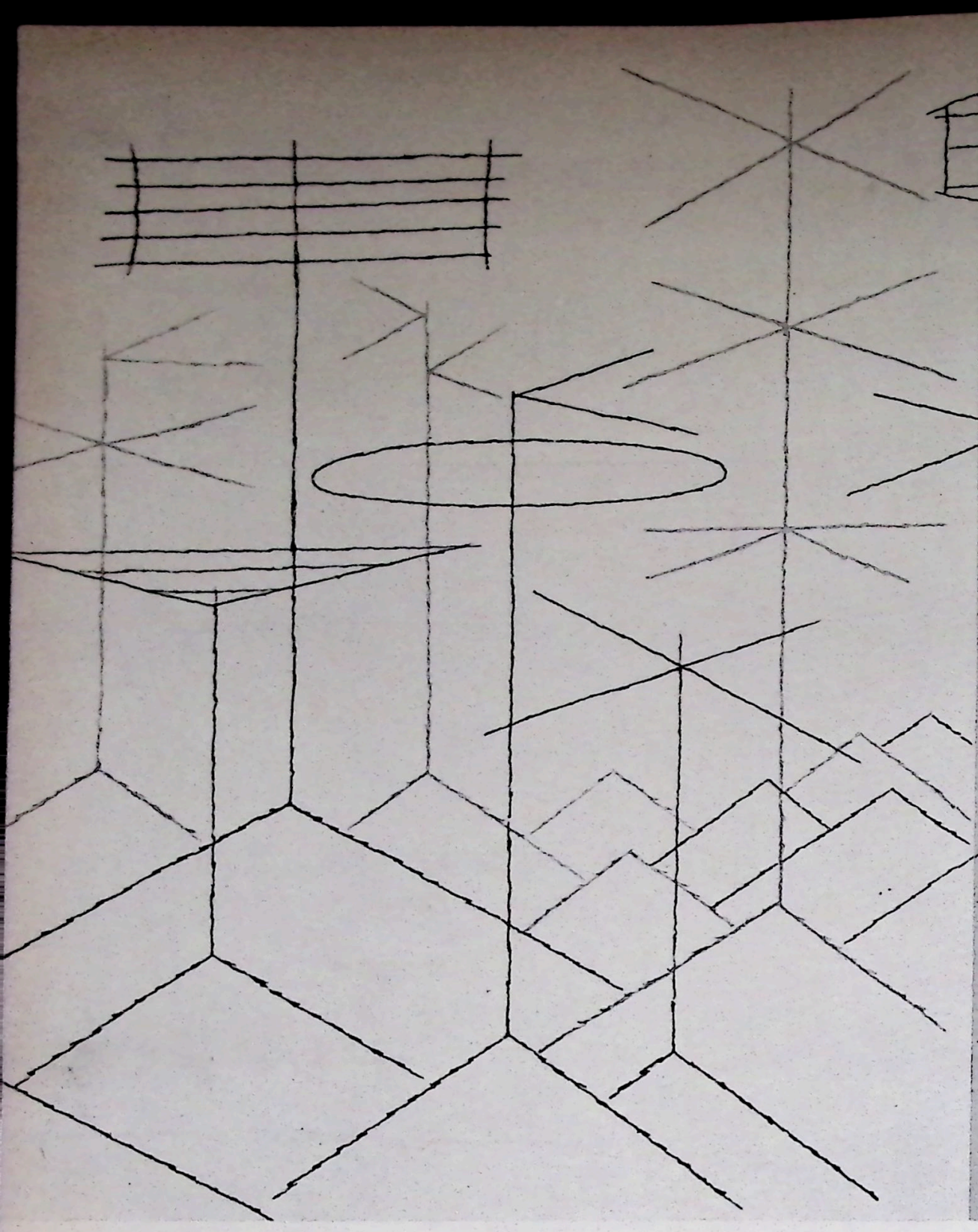
HELEN ROWLAND: A fool and her money are soon courted.

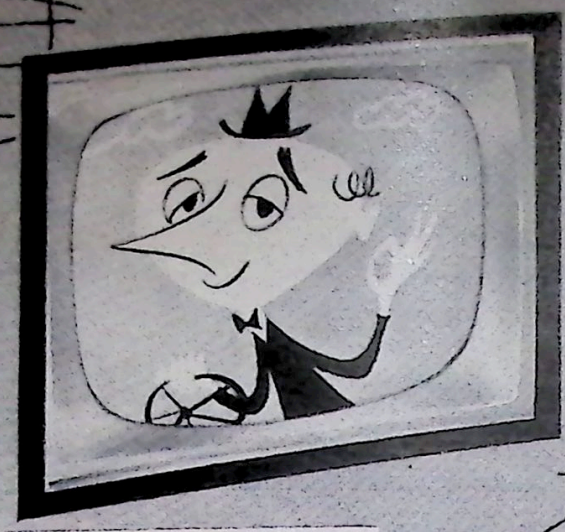
* *

MELVILLE D. LANDON: A bore is a man who spends so much time talking about himself that you can't talk about yourself.

* *

ARTEMUS WARD: I now bid you a welcome adieu.





A PROSPECTUS

by Louis Kronenberger

Two phenomena a half century apart have exercised the greatest influence on 20th-century Americans as social animals. The first was the arrival of the automobile which, aside from its more practical aspects, stimulated all America to move about, whether five miles to a picture show, 25 to a bathing beach, 50 for the sake of driving or 200 to call on Grandma. With the coming of the automobile there took place in the strictest sense a social revolution.

But now, a few decades after the automobile sent all America forth upon the highroad, television has appeared to keep all America at home. More and more the typical American, known to all the world as an irresistible force, is becoming an immovable object. More and more whatever siren voices beckon from afar, the TV set, like a good wife, holds one at its side. And more and more TV has more and more to offer. Everyone by now has seen Shelley or Eisenhower or Churchill perhaps even in color.

Every type of news event—coronations and inaugurations, war and UN, strikes and Un-American committees; every style of entertainment—plays and movies, operas and ball games, prize fights and tennis tournaments; every quiz rich in largess, every comedian rife with gags—but this inventory of TV is beginning to sound like a testimonial. All I meant was that the highroad from henceforth must fight a losing battle against the home.

Unhappily however television cannot be said to have re-established home life. Far more indeed than the automobile it is tending to destroy it. Where Mother and Father, Jane and John on their treks and travels exchanged pleasantries and ideas, they sit now for hours side by side, often shoulder to shoulder, scarcely exchanging a glance. Or if they do address one another they do so crossly, campaigning for this program or that.

Where friends and families once gathered with high-minded aims—to overeat and then settle back and snooze; to gossip briskly, to the ruin of a few good reputations; to glare at one another across the bridge table or hear an eight-year-old recite—now, having driven some 20 miles, one is admitted without greeting and squeezed and shushed into place. There may, though again there may not, be an interval for dining. But had there never been a fourth Earl of Sandwich television would have found it necessary to invent him.

The sad part of all this is not how much one exaggerates but how little. It would be inaccurate to contend that television has ousted all other pleasures. Gambling still flourishes, and the theater goes grumbling on; baseball and football remain though watching them on the spot is largely passé. Where a book for millions of Americans served as a last resort, a magazine as the merest time killer and the radio as something to turn on but not necessarily to listen to, television now solaces almost any social disappointment, now supersedes almost any social activity.

Never in history has there existed such an all-purpose toy for people of all ages; it has already virtually destroyed the need for newspapers, picture papers, magazines, books, plays, movies, newsreels, sports, gossip columns, speech-making; already

it takes us into courtrooms and operating rooms, churches and senates; it has begun to replace the schoolroom and in time will compete with the seminar (so that a man who is wholly illiterate can be genuinely learned). Soon enough we shall be a race of shut-ins, and the poor miserable "thrust-out"—the pauper or crank who for lack of a TV set must venture forth after man or woman or God—will be a most anomalous object.

When the joking has been put aside and the prejudices allowed for, the whole problem of TV needs very sober analysis. One can hedge by repeating the obvious—that soundly produced and discreetly consumed television can have immense value, can with equal vividness inform, instruct and amuse. One can repeat the no less obvious—that at small cost in millions of homes it can brighten, broaden, freshen existence.

But in all it is and seemingly ever hopes to be, television is simply a menace to America's cultural and social life. It is a menace just because there it sits, a constant temptation, gratification, time killer, solace. You have it, why not use it? Your book's a wee bit boring; why not shut it and turn on TV?

It is an additional menace of course for being commercially sponsored and so not only riddled with the imbecilities of announcers but splotched with the timidities of sponsors. But it is perhaps most a menace in the sense that the better it is the worse it must be; that the more skill it exhibits, the more big news it conveys, the more big names it can boast, the more druglike must be its hold on vast numbers of people.

Thus far it has liberated a lot of potential victims simply from proving too dull, clumsy or trite to hold them. But once it has at every level something surefire to purvey, once the gags have lost their brashness and the commercials cease to jar, what competing inducement will have a chance of winning out?

As for the cultural problem TV promises to offer everything known in plays, operas, concerts and ballets, and to dramatize the contents of all sorts of books. With "$64,000 Question" carrying on like a well-heeled fairy godmother TV has a quiz show to satisfy its audiences' gambling instincts far beyond the poor power of Las Vegas to add or detract. I don't know that TV can lick the problem of sex, though with time it may simply extinguish the desire for any.

There is of course the question of a saturation point. Doubtless even the worst addicts will want a night off. But popular tastes being what they are, it is hard to see how an instrument with such varied charms, that keeps so abreast of the times, can possibly lose out. TV may, like telephones or cars, come to be taken for granted, but it is hard to conceive of anything that will put it on the shelf.

Doubtless it merely replaces *in concentrated form* a whole cluster of previous interests. But actually it doesn't just replace

them. It increases the amount and guarantees the continuity of entertainment—and without making you open your pocketbook, put on your shoes or crane your neck. And it quite does away with the tiresome "human" element, the need at times for forced conversation. On the whole, it is true, conversation in middle-class America is not only a lost art but a discarded habit. Except highball or soup spoon in hand, relatively few Americans like to have extended conversation at all; they much prefer cards, parlor games, movies, sports.

Nevertheless till the advent of TV there was a good deal of enforced or makeshift or at least intermittent conversation. People at times were foiled of a "fourth," or waiting for one to arrive; tennis courts were sometimes wet, or afternoons rainy. But now with their hand on the highball they can turn their eyes on the screen. And there is not only far less conversation when people come together; there is far less coming together. TV is a blow to social life, however inadequate social life may generally have been. And TV is equally a blow to the life of the self. It is now the camera eye and not the inward one that is the bliss of solitude.

Far more significant, far more sinister than the specific dreariness of the programs or objectionableness of the commercials are, as I have hinted, the consequences of TV's merely existing. A new race seems destined to arise with a wholly new feeling about social relations, about the need for companions or the nature of friendship. Courtship, for a new reason, will consist almost entirely of handholding.

And people as time goes on will communicate less and less with themselves. There is thus the real problem among millions of Americans of ossified inner resources, of atrophied social responses.

The whole tenor of the machine age has been toward just this drying up within, this deadening, flattening, standardizing without. In an automobile civilization, which was one of constant motion and activity, there was almost no time to think; in a television one there is small desire. (TV, it must be very seriously said, is no mere gadget; it is one of the great milestones and possibly gravestones in the whole history of culture.)

One further question does crop up: Won't the triumph of TV, the shift from being not enough at home to being too much, sharply reduce the pace of American living? Finding escape in their own back yard, amusement in their own front room, may not men develop a *Ruhfleisch* they had altogether lost? May not their lives shed the old frantic hurry, the old feverish rush? Most particularly may not those who had farthest to go for their pleasures, people in the suburbs and the country, now feel small impulse to move at all?

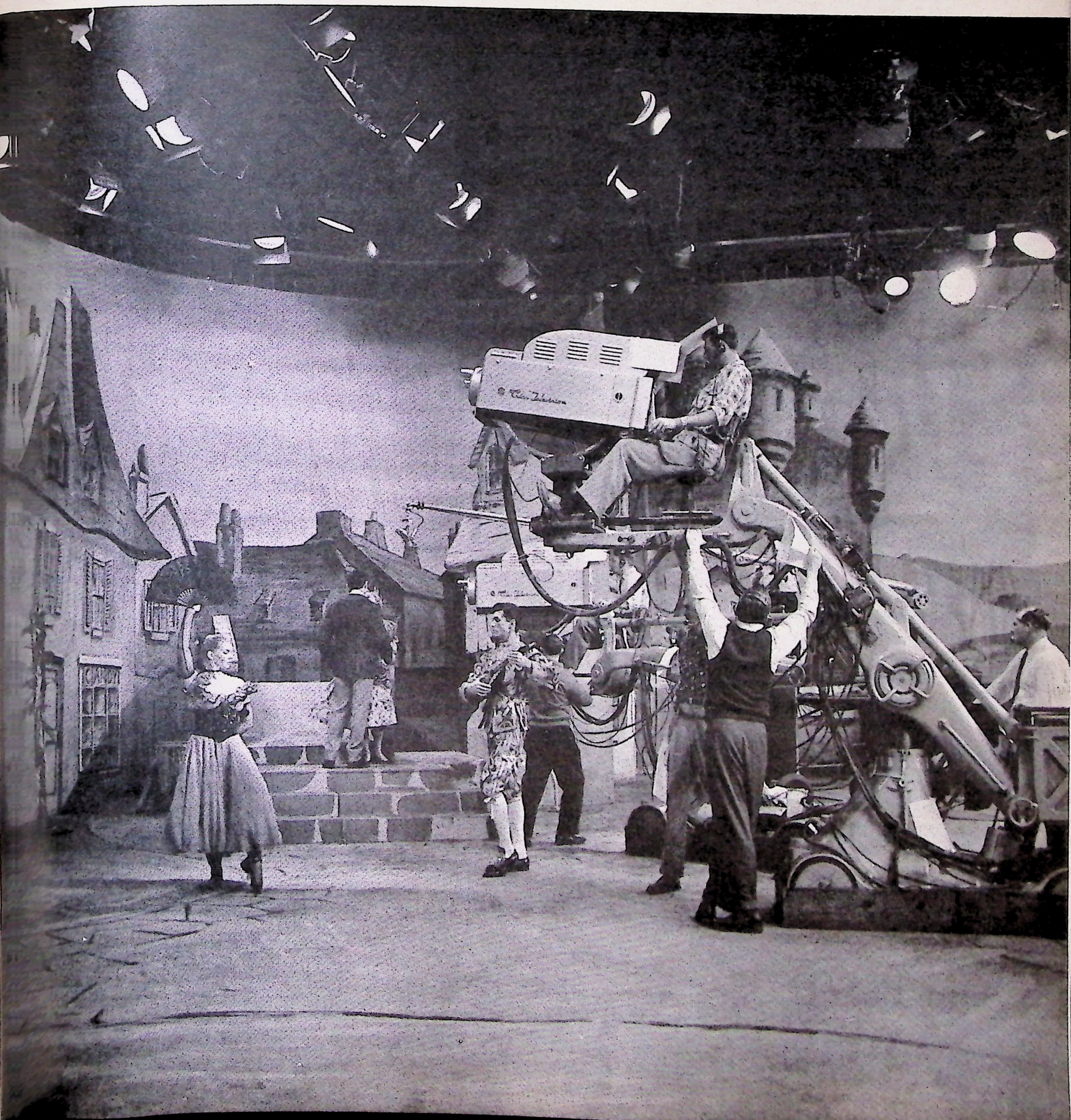
I suspect there may be a real change in pace, a real difference in living. Not only will people remain home of nights; they will also genuinely relax. Above all, TV—while allowing actual rest—

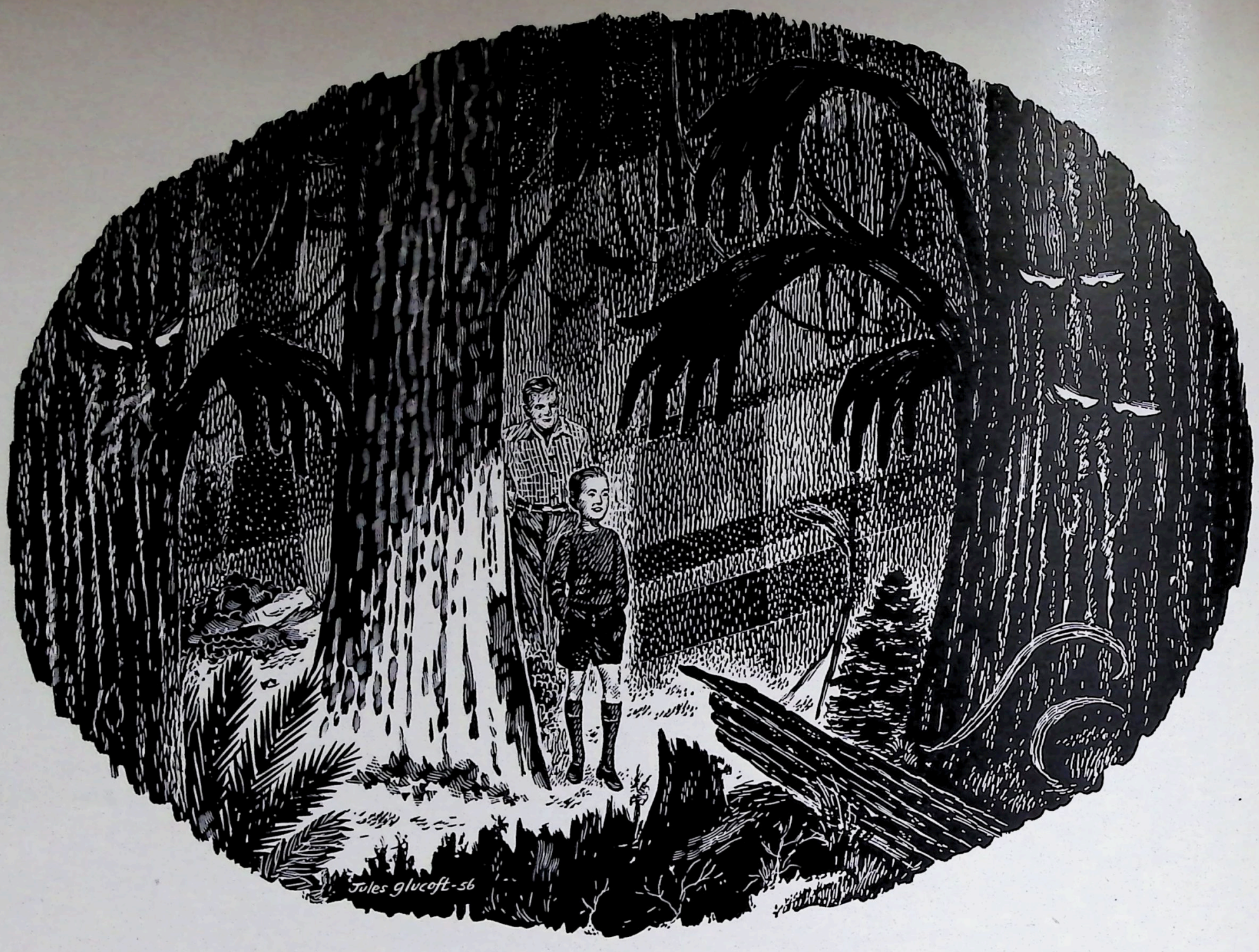
Television, originally radio wedded to movies, has progressed until it's an art form and technical craft all its own. Multiple cameramen move in and out to bring audiences a maximum screenful. Directors and engineers in the control booth monitor camera images and punch buttons to give the audience varied views and angles of the action portrayed. Cultural events—as well as crime and commercials—can be brought into millions of homes.

will alleviate an existing restlessness, will keep people perfectly content who after dinner hanker for a bridge game or a movie, a drive somewhere or a drink. Whatever the fate of the mind the body should be saved a great deal of wear and tear.

There may thus come about a real shift in social existence from an all-too-active state to an all-too-passive one, from the benzedrine of being on the go to the bromide of sticking to the chair. From being mindlessly in motion, huge numbers of Americans may sit mindlessly motionless. I am speaking of course of leisure hours, of after-business habits. Whether such after-business habits will have any effect on business itself is exceedingly doubtful. It may well be that with the greater assurance of folding one's legs for the evening after reaching home the average American will only move faster than ever and farther than ever by day, that daytime activity will madly accelerate.

The very basis of television's triumph may even eventually bring about its defeat. From having stayed home of nights to enjoy television men grown more active by day may come home of nights completely exhausted, and all over the land the ablest of newscasters, the lithest of athletes, the gayest of entertainers may perform for people sprawled out snoring in their chairs. ◆





The Battle for Faith

by Louis Binstock

Our clock of life, wound up in the womb, begins to run down at the very moment of birth. Every day we die a little. That is true of our minds and hearts and souls as well as our bodies. A period comes when the springs of our physical being begin to rust; the wheels of thought waver in their revolutions; the hands of reason falter in their movements; the pendulum of logic loses its dependable accuracy; the gong of memory no longer sounds its response. So too is it with the power of faith in man.

The ravages of the very business of living itself take an early and heavy toll. What makes matters worse is that the damage done to a child's faith is often incubated and nursed by those who are nearest and dearest: his parents and priests, his teachers and friends. The damage that is done in the first few years of a child's life is often irremediable.

We have come to learn that the repression of any basic drive within the human being inevitably produces dangerous psychic conflicts. When for example we push such a natural urge as sex down into the cellar of the subconscious the stage is set for an explosion that may some day shatter the entire house of the spirit.

There are five fundamental forces that stand menacingly outside the door of faith in the house of modern man. They are *fear, failure, fate, fiction and fashion.* Any one of them is powerful enough and persuasive enough to keep faith locked up forever.

Fear is the first and most formidable foe we face. Fear is well entrenched. Its stockpile of ammunition is abundant and almost inexhaustible. It has been building and multiplying in geometrical proportions from our earliest days of infancy. It appears invincible. Only a Herculean feat of miraculous power would seem to be able to vanquish it.

In these United States, blessed with rich resources for hope and joy, there are vast numbers of men and women wandering lonely and lost in a thick forest of wide and deep fears. Fears that are primeval, as old as the race from which we are sprung, preserved in the traditions of our peoples and in the teachings of our religions—ancient superstitions and old-wives' tales. Fears that were swallowed at our mothers' breasts and absorbed in our cradles—so often the result of the latest theories of child-rearing practiced by "up-to-date" physicians and parents! Fears

accumulated in our childhood, inculcated by warning "don'ts" in our homes, by whispered secrets in back alleys, by dire punishments attached to the fulfillment of so many of our normal passions and desires, by the mentally and emotionally destructive penalties growing out of failure in a success-stimulated world! Fears of thwarted love, economic insecurity, incapacitating illness, oncoming old age, inevitable death!

All these and many more both small and great constitute a veritable thick and vast forest of trees. Most of the trees can no longer be completely uprooted. They are too firmly imbedded in the soil of our subconscious and are too well fed by the streams of fixed belief and behavior that flow under and about them. They can however be by-passed. The path of faith points the way around them and through and out of the forest.

There is only one way to fight fear—and that is with faith. Just standing still, lost in the forest of our fears, trembling in the agony of our despair, comforting ourselves with an orgy of self-pity, cursing the malevolent makers of our destiny means self-destruction. We must search for the path of faith. And though at first we wander aimlessly and fruitlessly we must believe it is there. If we seek hard and long enough while there is sufficient life and light we will find it before the darkness completely engulfs us. Then we must trustingly put our foot on the path and begin our march forward. The fears will probably still be there—hideous and harmful, threatening and terrorizing. But we must face them out. "The thing in the world I am most afraid of," said Montaigne, "is fear."

The paradoxical thing about fear is that it is much more destructive as a fantasy than as a fact. "Fear is more pain than the pain it fears." Step on the path of faith. Start marching forward—into the very jaws of the fears that you face—and see them become transformed and transfigured. In some instances they vanish altogether. And don't be too amazed if you discover as you come closer and closer that some of them turn out to be wise companions, resourceful friends, even "protective brothers."

A second formidable foe of faith is failure. The remembrance of failure, the experience of failure, the observance of failure, the prospect of failure—all make us falter and fail in our faith.

We start out filled with high hopes and great expectations. Eagerly we take the plunge into life; confidently we drift along; happily we anticipate certain arrival at our goal. Suddenly we are caught in a whirlpool of failures—in our homes with husbands, wives, parents, children, brothers, sisters, relatives; with schoolmates and playmates; with teachers and friends; with employers and employees; in our varied associations and occupations. We see the failures of so many around us, failures similar to ours. Our strokes begin to lose their natural steady rhythm. They become uncertain and choppy in their movements. Our arms carry the leaden weight of the failures of the past, and our shoulders sag under the pressure of the failures we fear in the future. We seem to hear the waves beating a crescendo tattoo in our ears: "You're a failure! You're a failure! You have always been a failure! You always will be a failure!"

The most dangerous effect of the feeling of failure is the blow that it deals to our self-esteem. Such a blow can be fatal to a man's entire personality. The loss of his self-esteem is only another name for the loss of faith. It means that he no longer has any faith in his ability to overcome his failures and still stroke his way on to success.

Failures belong to the changing fortunes of every man. No one can escape their dangerous whirlpools forever. Those who do escape from one failure and swim on to safety are the ones who accept and trust temporary defeats as inevitable experiences faced on the path of success. They ride them through and reach their goal. In one of his pungent epigrams Elbert Hubbard reminded us: "A failure is a man who has blundered but is not able to cash in on his experience."

Fate is faith's third foe. It is failure's close kin, often its excuse. A story of obscure origin (so universal is its basic concept that it might have been born of any people) tells of a frightened servant who rushes to tell his master that he has just been hailed by Death in the market place. The servant begs the loan of a horse so that he may flee to Samarra and escape the black shadow. The master complies with the request and then repairs to the market place, where he meets and remonstrates with Death for having threatened his servant. Death, puzzled, explains that his gesture has been not one of threat but of surprise at seeing in Bagdad the very man with whom that night he had an appointment in Samarra.

Many an individual is unable to express his faith in Bagdad because he feels that he has a rendezvous with fate at Samarra. Probe deep enough into the heart of the average man, even among the most profoundly religious, and you will find a belief in fate. Among the Mohammedans it is called *Kismet;* the Hindus, *Karma;* the Chinese, *Ming.* It is the root source of all superstition, modern as well as ancient, whether it be Norse goddesses spinning the web of destiny or a witches' brew boiling Macbeth's potion of destruction.

Primitive religions converted the pagan conception of fate into a theological tenet by teaching that every child of God is born in corruption and sin. Thus man was compelled to spend his earthly life cleansing himself of an original sin over which he had no control and which could only be removed through divine grace.

The doctrine of fate insists that we are all chained to the immovable rock of inevitable necessity. Aeschylus said long ago: "Things are what things are and as fate has willed, so shall they be fulfilled." No matter what we do or where we wander (this theory has it), no matter what we wish, we end up the same. It has been pointed out that "fatalism" takes root wherever men regard themselves as subject to irresistible power.

But can any person of reason or action be a sincere fatalist? His mouth may say it, but his manner denies it. For if our web of life has already been irrevocably spun by fate so that no single strand can be changed, why expend an ounce of thought or energy? Whatever we plan or do it will be the same.

When someone tells me he is a fatalist I always ask why he expends any effort in eating or guarding his health or dodging automobiles or planning any part of his life. After all, what is to be will be. He will be well or sick, rich or poor, live long

or die young irrespective of what he chooses to do. His fate is not in his own hands. The usual answer is a shrug of the shoulders, a determined glint in the eyes, a stubborn setting of the lips and with a gesture of finality the exclamation: "Well, I don't care what anybody says. I believe in fate." And the person goes right on proving by his behavior that he has faith in his own free will.

Faith can conquer fate. It can rob poverty of its pain and dull the sting of death. An ancient rabbi taught that even though everything is determined, yet within that cage of determination man has a free will. He can choose whether to remain awake or sleep, to move about or stand still. A man's faith can determine the spirit with which he shall meet his fate. Faith in God is the surest antidote to the superstition of fate.

The fourth foe of faith is fiction. In ancient times, even among such enlightened people as the Hebrews and the Greeks, it was believed that the human mind had to divest itself of consciousness in order to become receptive to divine inspiration. Like the whirling dervish of India the prophet worked himself into a frenzied trance, emptied his brain of all earthly thought and thus prepared himself for the influx of the heavenly spirit. That fiction persists to this day.

In the world of primitive man, with his limited knowledge of time and space, the skies were far off and filled with mystery. He could touch the earth and travel the seas but not the skies. And so his imagination soared where his body could not explore. Astrology became an art, since astronomy was not yet a science. The planets became gods, the thunder their voice, the lightning their weapon, the clouds their messengers.

In our modern sophisticated age we have gained much knowledge of the heavens, but our ignorance of the gods has remained the same. Hence we still empty our minds when we come into the sacred presence of the Almighty and expect His spirit to flow into us. We still behave as if we believe that the more unconscious we become when we approach God, the more conscious shall we be of His will and way. We still think that faith comes to us from on high.

The bush would never have burned for Moses if the fire of faith had not first been enkindled within his breast. Joan of Arc would never have heard her "voices" and saved France if she had not first listened to the call of faith in her own simple soul. No more than a child stricken dumb can ever hope to be a singer or a boy who loses his legs become a runner or a mental defective be an intellectual, is it possible for a person to engage in the uses of faith unless he himself be already possessed of faith.

A corollary aspect of this fiction that faith comes from outside of man is the widespread conviction that is found exclusively in a house of worship; that sanctuaries are the official repositories and dispensaries of this divine gift; that clergymen alone know the art of finding and generating faith; that faith must be purchased through prayer, sacrifice and obedience offered up through the established organizations and authorities of religion.

The truth is that shrines and sanctuaries cannot give you faith but can only guide the faith already in you. Ministers are not God's magicians. They are teachers and helpers. A doctor does not make you well; he helps you get well. There must be within you the capacity to regain your health. His skill gives nature a chance. When Isaiah said: "If you have no faith you cannot be saved," he meant even in a house of worship.

No human being, small or great, can give you faith any more than he can give you a new right arm or a high I.Q. He can describe and direct. He can inform and inspire. A teacher cannot give you intelligence. He can furnish you knowledge. He can show you where to find it and how to use it. He can provide techniques for sharpening your wits and strengthening your reasoning power. You yourself must in the first instance provide the intelligence. So it is with faith.

The fifth enemy of faith is fashion. The close of the 19th century is often described as the Age of Faith. Certainly in our Western World, faith in God's greatness and goodness, faith in man's ability to solve his problems, faith in the onward march of human brotherhood, of social justice and of world peace was universal. Our halfway period in this 20th century might be described as an age of fear or failure—but certainly not of faith. The rejection and not the acceptance of faith has become the fashion.

Today the trend has been and still is for man to cut down the size of his faith not to increase it. The scissors of disbelief are shearing away our edges of confidence—not only in God but also in our fellow men and in ourselves. Those of us who are desperately striving to wear the old garments of faith (we feel so comfortable and hopeful in them!) find it increasingly difficult to protect them against the incisions of modernity. We feel so naked without, that we are beginning to feel a vacuum within.

In many circles the man of faith is made to feel foolish. He is said to be living in an anachronistic world. He ought to be realistic. He should get "hep." And so he succumbs. It becomes as difficult for him to appear in his treasured garments of faith as it is for milady to put on last season's cherished dress. He soon purchases the more fashionable clothes. His old ones are thrown into the discard and forgotten. They are rarely if ever worn again.

In the kingdom of faith most of us ask for so little because we have forgotten that we have so much. We were born rich princes but we become poor shepherds. We have allowed ourselves to be expelled from the royal court. We have become lost in the forest of Fear, Failure, Fate, Fiction and Fashion. But we can yet find our way back. We must do more than petition. We must act—and with haste. Sclerosis can harden the arteries of faith as well as those of the body and of the mind. We cannot start too soon. We must reclaim our heritage. ◆

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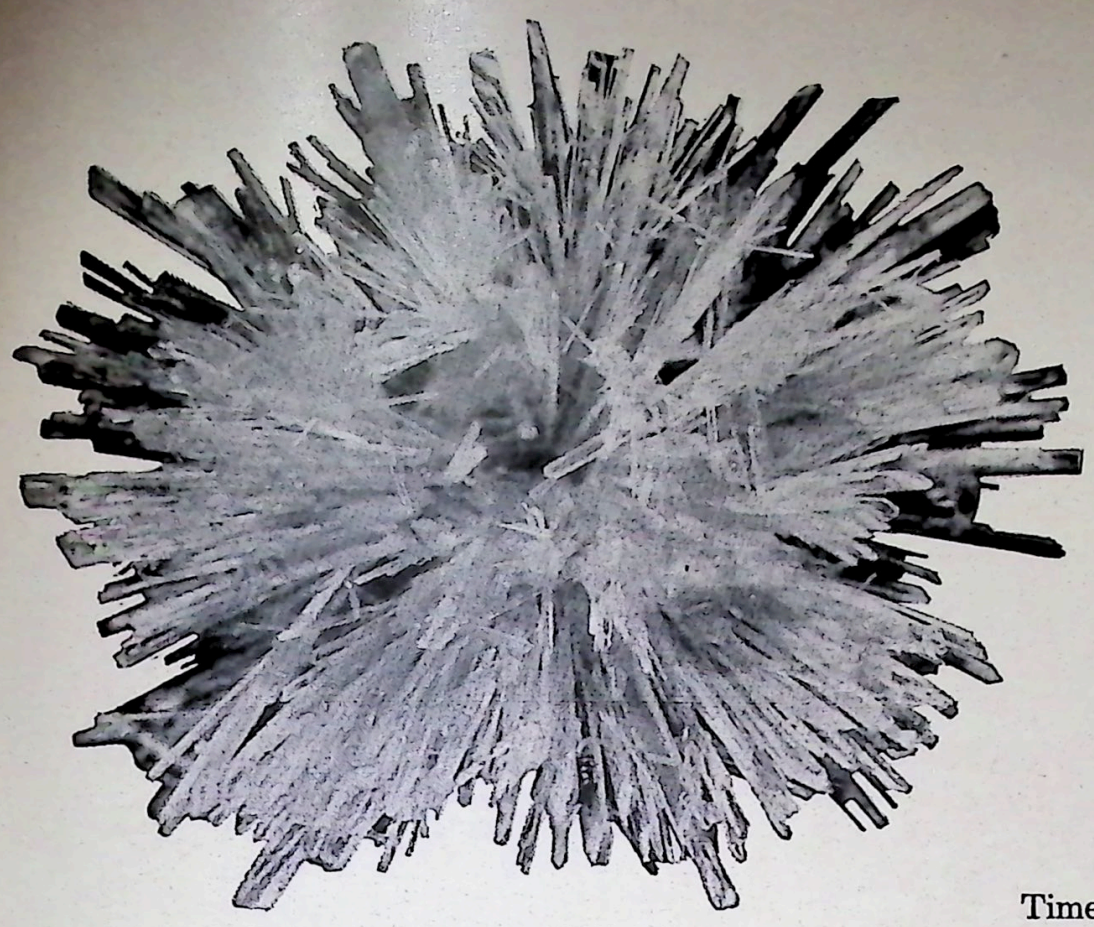
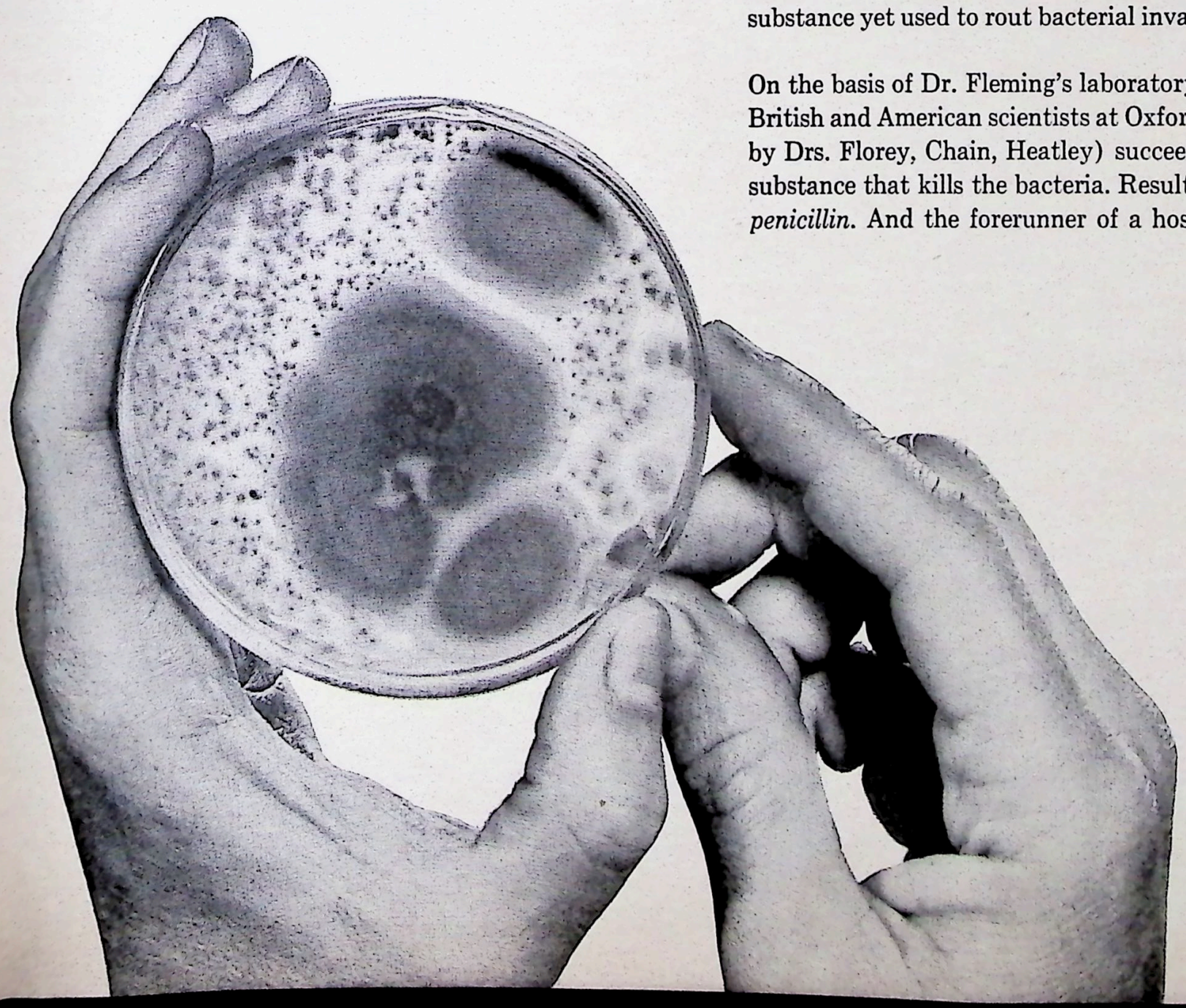


Ideas THAT MADE HISTORY

by Hal Stebbins



THE MAGIC MOLD

Time: 1928. Place: London. Alexander Fleming (one-time captain in the Royal Army Medical Corps, who in World War I had seen thousands of wounded soldiers die of infection without being able to do anything about it) noticed something odd on arrival at his St. Mary's Hospital laboratory.

Something had happened to a culture of staphylococci he had been growing: it had been ruined by a mysterious mold. Surprised, Dr. Fleming took another, longer look. What did he see? Grape-like clusters growing *only on one side*. On the other side was a blue-green spotted mold. Between them: a sizable, vacant aisle.

Something, somehow, had cut a wide swath of death in that colony of bacteria. A quick look through the high-powered microscope confirmed his deduction. Even as he watched he saw a flourishing family of murderous staphylococci disappear.

Our earnest Scottish doctor had no idea he had made a great life-saving discovery—for which he would later receive the Nobel Prize in Medicine. He had found the clue to the most powerful therapeutic substance yet used to rout bacterial invasion of the human body.

On the basis of Dr. Fleming's laboratory-pioneering, a group of British and American scientists at Oxford University (headed by Drs. Florey, Chain, Heatley) succeeded in extracting the actual substance that kills the bacteria. Result: the magic mold we call *penicillin*. And the forerunner of a host of antibiotics!

BOOKS FOR WISDOM

FOR YOUR READING ENJOYMENT *the Editors of Wisdom recommend:*

BEYOND THE DREAMS OF AVARICE

by Russell Kirk

One of the noted conservatives of our time, Russell Kirk, feels that man needs the security of tradition and the support of faith. The scholar, according to Kirk, should devote himself to the study of enduring values instead of encouraging rebellion. He writes: "I hope that beyond our dreams of avarice there may lie not merely an Age of Gluttony but a time of repentance and reform devoted to restoring the dignity of man. I hope that some of us may continue, with St. Augustine, to feel that 'There is in God, some say, a deep but dazzling dark. . . O for that night, that I in Him might lie invisible and dim.' Yet that a darkness without solace or hope, a darkness of the pit may not descend upon society in this century we need to refresh our memories with the recollection of what already has been lost from our culture and our civil social order, and we have the high duty of keeping alight amid the Vandal flood, like Augustine at Hippo, the spark of principle and conscience."

Kirk is at his best when he discusses such subjects as "The Age of Discussion" and "What Are American Traditions?" He is less convincing when he deals with "The Dissolution of Liberalism." Some readers will disagree with his analyses, but he is always stimulating, and his ideas cannot be neglected or minimized. *Henry Regnery Co., $4.50*

GOOD BEHAVIOUR

by Harold Nicholson

A noted historian, Sir Harold Nicholson, writes delightfully about the history of manners. He is an opponent of rigidity in social conduct and he believes that spontaneity and proportion are most important in social manners. He is at his best in describing the etiquette of early 19th century England. Nicholson prefers polite people to those who are uncultivated. We should never forget that "civilization is something more than social justice, something more than security; [it is] also the enchantment of pleasure, the love of loveliness, the refinement of relationships and the embellishment of life." *Doubleday, $4*

THE GOTHIC CATHEDRAL

by Otto von Simson

A noted historian of architecture has written a profound work on the relationship of the Gothic cathedral to medieval culture. An admirer of the medieval spirit, von Simson points to the spiritual tendencies of Gothic art which were symbolic of man's quest for certainty and God. He deals also with the mathematical implications of Gothic art. This is a book which ought to give the reader a better knowledge not only of esthetic ideas but also of medieval culture. *Pantheon Books, $6.50*

THE CROWNING PRIVILEGE

by Robert Graves

One of the noted poets and scholars of our time has written a most intriguing book about poetry and allied arts. In the second part of his work Graves deals with such subjects as anthropology, history and comparative religion. He believes that poetry is a divine art which ought to be communicated to an educated public.

"A poet's public consists of those who happen to be close enough to him in education and environment and imaginative vision to be able to catch both the overtones and the undertones of his poetic statements. And unless he despises his fellow men he will not deny them the pleasure of reading what he has written while inspired by the Muse . . ." The poet thus should write with clarity — a viewpoint which is not shared by some of the outstanding writers of the 20th century. To read Robert Graves is a liberal education for those with an open mind, a sense of beauty and a yearning for new ideas. *Doubleday, $5*

BRAINWASHING—The Story of Men Who Defied It

by Edward Hunter

The story of the technique used by Chinese Communists to convert American soldiers has great interest for the reader. The conclusion of the author is that truthful information is the best weapon against falsehood. The soldiers who had the most profound knowledge of the ways of totalitarianism were best able to resist the lures of enemy propaganda. Furthermore the book stresses the importance of group cohesion and the ability to find constructive work. In the struggle between democracy and totalitarianism psychological warfare is of utmost importance. *Farrar, Straus & Cudahy, $3.75*

CAPTAIN'S BRIDE, GENERAL'S LADY

by Mrs. Mark W. Clark

The wife of a famous American general has written a most engaging book about her experiences in many Army posts throughout the world. She discusses both the advantages and disadvantages of military life. While she objects especially to the lack of privacy she appreciates the adventures which Army life brings. The reader obtains a better understanding of famous personalities like Winston Churchill and Dwight D. Eisenhower, who were close friends of the Clarks. The book is warm and informal and it ought to enchant many readers. *McGraw-Hill, $3.95*

AMERICAN POLITICS IN A REVOLUTIONARY WORLD

by Chester Bowles

This work on American foreign policy is extremely thought-provoking. Author Chester Bowles believes that a new approach in foreign policy is needed—one that is truly dynamic and global in scope. He feels that the threat of totalitarianism cannot be met merely by old formulas and a strategy of containment. The book is more an impassioned plea for a change in policy than an objective analysis. A careful reader will learn to see more clearly the issues of international relations in a world of turmoil. *Harvard University Press, $2.25*

MOSCOW WAS MY PARISH

by George Bissonette, A. A.

For two years the author of this book was a chaplain in Russia; he was expelled in 1955 by the Soviet Government. Father Bissonette, who writes with objectivity, is convinced that religion is not dead in Russia and that a deep spiritual hunger exists despite political persecution. While he was in Russia, Father Bissonette made extensive trips to Odessa, Kharkov and Kiev and he was able to gather much significant information. He describes the pitfall of Russian bureaucracy and expresses the hope that the future will see the emergence of greater spirituality in that nation. *McGraw-Hill, $3.95*

STORY OF A YEAR: 1848

by Raymond Postgate

History can be told either as a story of facts or in a subjective vein. The second approach is taken by Postgate who writes with magnificent skill. He touches upon events in Europe, the United States and even in Asia. He has the ability to see the past in contemporary terms and to make history entertaining. His description of the cholera epidemic in the Mississippi Valley is unforgettable. This is the story not only of a year but of a century in its encounter with destiny. *Oxford University Press, $4.50*

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